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A

TREATISE

OF THE

Covenant of GRACE:

WHEREIN

The graduall breakings out of Gospel-grace from *Adam* to Christ are clearly discovered, the differences betwixt the old and new Testament are laid open, divers errours of *Arminians* and others are confuted; the nature of Uprightnesse, and the way of Christ in bringing the soul into Communion with himself:

Together with many other Points, both doctrinally and practically profitable, are solidly handled.

By that faithfull servant of Jesus Christ, and Minister of the Gospel, JOHN BALL.

Published by SIMEON ASH.

I the Lord have called thee in righteousnesse, and will hold thine hand, and will keep thee, and give thee for a Covenant of the people, for a light of the Gentiles. Isai 42.6.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to Jesus the Mediatour of the new Covenant, and to the bloud of sprinkling, that speaketh better things then that of Abel. Heb. 12. 22, 24.

The secret of the Lord is with them that fear him, and he will shew them his Covenant. Psal. 25. 14.

LONDON,
Printed by *G. Miller* for *Edward Brewster* on Ludgate hill neer Fleet-bridge at the Signe of the Bible. 1645.

To the Christian Reader.

Good Reader,

WE *doe not conceive it necessary, to give credit unto the ensuing Treatise by our Testimony, seeing the learned, and holy works of the Reverend Authour doe abundantly praise him in the gate. His Catechisme, with the exposition thereof; his Treatise of the life of Faith, together with other Books more lately published, tending to reconcile the differences of these times, doe sufficiently witnesse to the world, both his great abilities and Pietie. And if God had been pleased to lengthen his life, we believe, he might have been very serviceable, in seeking to reconcile our present sad differences about Church-Government, because (as we understand) he had thorowly studied all those Controversies. But seeing the Lord hath deprived us of his help in that kinde, we are right glad,*

that the Church shall have the benefit of any labours, which he hath left for publike use, and in speciall of this subject (the Covenant of Grace) so needfull and profitable. And that acquaintance which we had with this faithfull servant of Iesus Christ, doth incline us with all willingnesse, to give our approbation of this piece, although our manifold imployments have not suffered us to peruse it, so exactly, as otherwise we should have done.

We shall desire, that by thy faithfull improvement hereof, thy knowledge of the fœderall transactions betwixt God and his people, through Iesus Christ, may be much augmented, unto his honour, and thine everlasting happinesse, in him, in whom we are,

Thy faithfull Friends,

Edward Reynolds. Thomas Hill.
Daniel Cawdrey. Anthony Burgess.
Edmond Calamy.

To the Reader.

Good Reader,

THe worthy Authour of this Treatise (who was my very dear and much honoured friend) bequeathed unto me, as a legacie of his love, this, with the rest of his Manuscripts. This piece he prepared for the Presse, purposing the enlargement of it, if the Lord had continued his life and health: and I am confident, it would have come abroad better polished; if he having compleated it, had then survayed the whole fabrick, when set together. Although at the first I was unsatisfied in mine own thoughts, whether I should adventure the printing of it, because imperfect, yet upon the importunity of Friends, being incouraged by the judgement of some Reverend Divines, who had perused it, I have now made it publike, without any addition, diminution, or alteration. The subject of the book is excellent, profitable and necessary; even, *the mystery which hath been hid from ages and from generations, but now is made manifest to the Saints.* That blessed Apostle, who experimentally understood the utmost worth of humane learning, did yet contemne it, in comparison of that knowledge which is taught in this Treatise. *I determined not* (saith he) *to know any thing among you* (among you, knowing Corinthians,) *save Jesus Christ.* Yea, *doubtlesse, I count all things but losse,* Col. 1. 26. 1 Cor. 2. 2. Phil. 3. 8.

for the excellency of the knowledge of Christ Jesus my Lord. Oh how incomparably sweet and satisfying is it unto a self-studying Christian soul, to be acquainted with the faithfull engagements of the Almighty Majestie, unto the poor penitent sinner, through that Son of his loves, in a Covenant of free, rich, everlasting grace! This Covenant being transacted betwixt Christ and God, here, here lyes the first and most firm foundation of a Christians comfort. *I will give thee for a Covenant of the people, and will* Isai. 49. 8. *establish the earth,* &c. *All the promises of God in him are Yea,* 2 Cor. 1. 20. *and in him Amen, to the glory of God.* Therefore the Servants of the most High (notwithstanding their own changeableness and unworthiness) may hold up their hearts and hopes to enjoy all Gospell-Prerogatives through him, because God hath said, *I will make an* Isai. 55. 1, 3. *everlasting Covenant with you, even the sure mercies of David.* The right understanding and the fruitfull improvement hereof, will be seasonably supporting and solacing to Gods people in these dolefull distracted times. We have, through Gods mercy, a glorious work, the work of Church-Reformation under hand, now, though difficulties, delayes, and oppositions, doe cast discouragements upon our hearts, yet from hence, we have heartning. *The mountains shall depart, and the hils be removed, but* Isai. 54. 10. 11. 12. *my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee. Oh thou afflicted, and tossed with tempests, and not comforted, behold, I will lay thy stones with faire colours, and lay the foundations with Saphires,* &c. And when bloudy oppressours prevail and prosper, we may thus plead with our God, *Have respect unto the Covenant: for the dark places* Psal. 74. 20. *of the earth are full of the habitations of cruelty.* For the tenour of the Covenant which God makes with Christ and his

his ſpirituall ſeed, runs thus, *If they break my ſtatutes, and keep not my commandments: Then will I viſite their tranſgreſſions with the rod, and their iniquities with ſtripes. Nevertheleſs, my loving kindneſſe will I not utterly take from him: nor ſuffer my faithfulneſſe to fail. My Covenant will I not break, nor alter the thing that is gone out of my lips,* &c. And, *As for thee alſo, by the bloud of the Covenant, I have ſent forth thy priſoners out of the pit, wherein is no water.* How pretious beyond all expreſſions are the treaſures of Gods love in the Covenant of Promiſe! Theſe mines are digged up and diſcovered in this diſcourſe, many obſcure Scriptures, full of rich Goſpell-Grace are here interpreted from the originall languages, and by a judicious comparing of one place with another. The book (I believe) will commend it ſelf unto the conſiderate Reader: and becauſe ſo many godly, learned, well-approved brethren, have been pleaſed to honour it with their atteſtation, therefore my further teſtimony would be altogether needleſs and unſeaſonable. If the phraſe of ſpeech ſeeme ſometimes knotty and unuſuall, I deſire that ſerious attention may take off that diſcouragement. A little diligence doth often conquer great-appearing difficulties, and love of truth will make laborious in ſearching after the knowledge of it. The Lord direct and proſper thy peruſall of this Treatiſe, that thereby thy ſoul may be edified in grace and comfort, through the accompliſhment of his glorious Promiſes in the Lord our Saviour, in whom, and for whom, I will endeavour to approve my ſelf,

Pſal. 89. 31, 32.

Zech. 9. 11.

Thy faithfull Friend and Servant,

June 12. 1645.

SIMEON ASH.

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A TREATISE OF THE Covenant of GRACE.

CHAP. I.

Of the significations of the word Covenant.

THE word translated *Covenant*, some derive of another that signifies to chuse, or to eate; because usually they had a feast at making of Covenants: or it is a thing which two chooſe, and of which they mutually agree and promise betwixt themselves: although the word be used, when one alone doth promise with a simple promise, and so it may be referred to the Testamentary disposition. Others derive it of a roote that importeth to cut, divide or smite: which being joyned to the word Covenant, signifieth to make or strike covenant or agreement. *Gen.*15.18. *In the same day the Lord made a Covenant with Abraham.* Jer.34.18. *They have not performed the words of the*

ברית ā ברה Gen. 26.28, 30. & 31 46, 54.

כרת

Sept. διέθετο διαθήκλω, 1 Reg 8.21. Jer. 31.31. Gen. 31.44. LXX. διαθωμλω διαθήκλω: Edit. Comp'. *disponamus testamentum*: LXX. ως διεθέμλω διαθήκλ τῷ

Covenant

πατεῖ. The holy Ghoſt in Greek expreſſeth this word כרת ſundry waies, as by τυπόω, Heb. 8.9. Jer. 34.18. πλέω, Heb. 8.8. διατίθεμαι, Heb. 8.10. & ἐντέλλομαι, Heb. 9.20. Exod. 24.5,6,7. Numb. 18.19. 2 Chron. 13.5 *Septuagint* διαθήκην ἁλὸς αἰωνίαν ἐστὶ διαθήκην αἰωνίαν. *Pactum ſalis, firmum ſtabile, quod reſcindi nequit, ut nec ſalita caro corrumpi*, Gen. 15.9,10. Jer. 34.18. *Pactum perpetuum hebraicè diceretur, pactum ſeculi ſimul utrumq; obvium. Sal pecuniæ benignitas: ut ſal carnem conſervat, ſic benignitas opes & pecuniam. Et cæſa jungebant fœdera porca.* Virg. In humane affaires alſo, they uſe the ſame word, 1 Sam. 11.1. 1 King. 5.12. *Vid* Jun. *Par. lib 3. cap. 9. ad* Heb. v. 15. &c. Job 31.1. It is to be underſtood of a ſolemne condition to take heed to his eyes. *Budæ:* Comment. ex Ariſtop ὡμὴ διαθήκη διαθήκην, pag. 705. *Mallon. in* Mat. 26. *Genebrard.* on Pſal. 24. Act. 3,25.

Covenant, which they had made before me. Pſal. 83.5. *They are confederate againſt thee,* Pſal. 89.3. *I have made a Covenant with my choſen.* But elſe where to promiſe, appoint or ordain, 2 Chron. 7.18. *As I have promiſed* (or ordained, or covenanted) *with David thy Father.* And ſo in the new Teſtament, the word uſed by the *Septuagint* doth ſignifie (*Luk.* 22.29.) *And I appoint unto you a Kingdom.* Eraſm. *Ego diſpono vobis regnum.* Beza, *Ego paciſcor.* Syr. *Ego polliceor.* And amongſt all Nations, Covenants were eſtabliſhed by the oblation of Sacrifice: Example beyond all exceptions, we have in that Sacrifice, wherein God made a Covenant with the people of Iſrael, and bound them to the obedience of his Law: whence it is alſo called a Covenant of Salt, that is, perpetuall; either, becauſe ſalt expels corruption, or rather, becauſe ſalt was uſed in Sacrifices; as if it had been ſaid, a Covenant being ſtriken, and ſuch ceremonies uſed, as are ordinary in making Covenants. Amongſt the Greeks alſo, that it was moſt uſuall, appeares not only by infinite examples, but by common phraſes, as ὅρκια ταμεῖν, which is as much as to ſweare the Sacrifice being ſlaine, or to eſtabliſh a Covenant. And in *Homer, Iliad.* 3. φέρειν ὅρκια πιστὰ, that is, bringing or bearing thoſe things, which were neceſſary in performing an Oath, or making a Covenant. The word Covenant or teſtamentall bond or league, which hath in Hebrew the ſignification of brotherly or friendly parting, and of explaining the conditions of agreement; The Greek Interpreters doe frequently and almoſt perpetually render by διαθήκη, a teſtament or diſpoſition, *Pſal.* 25.10,14. *Pſal.* 44.17. & 50.16. & 55.20. ſeldome συνθήκη, Covenant, *Iſa* 28.15. which is uſed elſewhere, *Sap.* 1.16. 1 *Mac.* 10.26. 2 *Mac.* 13.25. & 24.26. But in the old Teſtament, the word *Berith* is never read for a teſtamentary diſpoſition, which of the *Rabbins*, as *Druſius* witneſſeth, is called בְּרִית from the word that ſignifieth to command, and ſo to ſet his houſe in order, or to make his will, *Iſa.* 38.1. Which word is yet generall, and

and must be restrained according to the circumstances of the place, Where the LXX. and *Theodotio* translate it διαθήκη, *Symmachus* and *Aquila* turne it συνθήκη. *Psal.*25.14. Nor is it a thing unusuall with classicall Authors of the Greeke tongue to use the word διαθήκη in the generall signification; For *Camerarius* citeth out of *Aristophan. de Avibus*, διαθεῖναι, διαθήκλω, used for to make a Covenant. The Papists carpe at our Interpreters, because they render the word Covenant, rather then Testament: for they would have it to signifie a testamentary dispositon. But they are deceived, for the signification of the word is more generall: and the Apostle *Heb.*9.16. argueth not from the simple signification of the word, but the circumstances of the Covenant. In a Covenant and Testament both, there is an ordination and disposition of things according to pleasure: and the Greeke phrase in the New Testament doth follow the received Interpretation of the *Septuagint*; although in this the Covenant of Grace is like to a Testament, that it is not established but by the death of the Mediatour as of a Testator.

The Covenant in Scripture doth sometimes signifie an absolute Promise of God, without any stipulation at all, such as was the Covenant which God made with *Noah* presently after the Floud, promising freely, that he would never destroy man and beasts with an universall deluge of water any more. *Gen.*9.11. And that Covenant of Peace, and everlasting Covenant which God made with *Phinehas*, that he and his seed after him should have the Covenant of an everlasting Priesthood. *Numb.*25.12,13. Of this kind is the Covenant wherein God promiseth that he will give his elect faith and perseverance, to which promise no condition annexed can be conceived in mind, which is not comprehended in the Promise it selfe. *Heb.*8.10.

Sept. σὺν τῷ διαθήκλω.

Jer.33.20.

But oftentimes in holy Writ the name Covenant is so used, that in it is plainly signified a free Promise of God, but with stipulation of duty from the reasonable creature, which otherwise was due, no promise comming betwixt, and might have been exacted of God, and ought to have been performed of the creature, if God had so pleased, *Psal.*50.16. and 25.10. *Psal.*44.17. For a Covenant is *quiddam complexum*, implying two things, distinguished either *re* or *ratione*, the one covenanting, the other restipulating or accepting. As also two parts covenanted. First, the

Psal.50.16. Syr. *Quid tibi & libris præceptorum meorum. quod assumpseris pactum meum.*

giving of some future good. Secondly, the retribution of some performance. The first without the second, is no more then a Promise: the second without the first is no lesse then a Law, though the Apostle, *Gal.*3.22. makes another opposition of Law and Promise, nature and faith, workes and Christ, for that is from a divers acceptation of the Promise. But when two persons upon these two parts concurre, it is that we call a Covenant properly: though tropically sometimes the Promise, and sometimes the stipulation only is noted by the Covenant. *Psal.*50.5. *Nehem.* 1.5. *Gen.* 17.7,9. and sometimes the seale of the Covenant is called the Covenant. *Gen.*17.10,11.

This distinction of the Covenant depends upon a distinction of Gods love; for there is a love of God towards the creature, whence all the good that is in the creature doth flow, and there is a love of God vouchsafed to the creature, and that for those things which it hath received, not of it selfe, but of God, as it was beloved with that first love. That we may call primary or antecedent (for distinction sake) this secondary or consequent love. From that flowes both the making and fulfilling of the Absolute Covenant: on this depends the fulfilling of the Covenant, whereunto a restipulation is annexed, but not the making thereof. For in the Absolute Covenant there is nothing in the creature that might move God, either to promise, or to performe what he hath promised: but in the Covenant to which a stipulation is annexed, God fulfils what he promised, because the creature exhibits what was exacted, although this that God hath entered into such a Covenant, and promised so great things unto him that performed such and such obedience, that wholly proceeds from the antecedent love, and free pleasure of Almighty God. The essence of the Covenant properly consisteth in the Promise and stipulation: But the words of the Covenant containe obedience required of God, and promised of them in Covenant, and so by a Metonymie are called the Covenant. *Exod.*34.27,28. *Deut.*29.1. *Jer.*11.2,3,4. and 34.13,14. The Tables of the Law were the Tables of the Covenant. The Covenant and Law differ, as friendship and tables obligatory to friendship: he that violates these, is convinced to breake this: *Heb.*8.1,2. and the tables of the Covenant of Law are called the Covenant or Testament, and the Book of the Covenant. *Exod.*24.4,7. 2 *King.*23.2. A Covenant is made betwixt men

of

of those things, which either were not due before, or were not thought to be due, which are made firme, stable and due by the very Covenant, so that by the Covenant new right is acquired or caused, either to one or both, who Covenant betwixt themselves of any matter. Therefore the Covenant of God doth contain new things, great, and in no wise due, which of his meere pleasure God offers unto us. Now where there is huge and infinite disparity, there can be no assurance of this so great a gift, but the certaine Word of God, and the assured Promise of him who doth never lie, nor change. That therefore Man should enter into Covenant with God, it was necessary that men should first give credit to the Word of God, and then that they should hope for those things which exceed their capacity, and so at last trusting in God and obeying, they should obtaine the good things promised: and therefore the words of the Covenant may well be put for the Covenant. Nevertheless in making Covenant with the creature God is not tied to verball expressions, but often he contracts the Covenant in reall impressions in the heart and frame of the Creature, which is apparent in the Covenant so often mentioned with the unreasonable creature, and this was the manner of covenanting with our first parents in the state of Innocency: but is most observable in the restored reasonable creature, when God shall put his Lawes into their hearts, and write them in their inward parts, *Jer.* 31.33. and the more perfect the creature growes, the more reall shall the impression be: But yet in all ages of the Church past, and so to the end of the world, God hath ever, and ever will make expressions outward of this his Covenant with mankinde. The Covenant is one thing, the name of the Covenant another. For the Covenant includes the whole reason of the Covenant with the circumstances: but the name sometimes is attributed to some circumstances. So the Covenant may be said to be the same and not the same, that which is the same in substance, varieth in manner and circumstances. *Deut.* 5.2,3. and 29.1. and 4 31. Nor is it a thing unusuall in Scripture, that this should be affirmed of one, and denyed of another, which is more illustrious in one then in another, though it be common to both, as *Matth.* 15.24. Interpreters of Scripture give this rule, when it seemes to deny the very essence of the thing, it doth deny only some circumstance or respect, *Mark* 9.37. *He that receiveth me, doth not re-*

Exod. 24. 6, 7, 8.

ceive me: which negation properly respects the degrees. *Joh.*5.45. *There is one that accuseth you, even Moses,* that is, *Moses* primarily and especially, *Gen.*45.8. *God sent me hither:* when God and his brethren had done it, but in a divers manner.

See Jer. 23. 7. Isai. 43. 18.

Chap. II.

Of the Covenant God made with man in the state of Innocencie.

It hath pleased God to deale with the reasonable creature, by way of Promise and restipulation, that is, by way of Covenant: In which God himselfe is one partie covenanting and promising, and the whole reasonable creature, the other restipulating and obeying. The thing holden out by God is eternall life with all immediate blessings, the condition on the part of the reasonable creature is free, ready and willing obedience, whether from nature or grace. The causes why God made choice to deale with the reasonable creature in this manner are principally three. First, that the creature might know what to expect from the Creator, into what state soever cast. Secondly, that the same creature might alwayes recognize, and acknowledge what to retribute. Thirdly, Such manner of dealing suites best with the nature of the reasonable creature, and his subordination to the Almighty. But passing by what might be spoken of the Covenant with reasonable creatures, both men and Angels: we will only consider what Covenant God hath made with mankind, because the knowledge thereof doth in speciall manner concerne us, and in the unfolding thereof the Scripture is most plentifull. We reade not the word Covenant betwixt God and man, ever since the Creation, both in Innocency, and under the fall: but we have in Scripture what may amount to as much. As in Innocency God provided and proposed to *Adam,* eternall happinesse in the present injoyments, and cals for perfect obedience: which appeares from Gods threatning, *Gen.*2.17. For if man must die if he disobeyed, it implies strongly that Gods Covenant was with him for life, if he obeyed. And after the fall, it is most evident, God was pleased to hold this course with man, in all ages and conditions, but with some alterations,

tions, as seemed best in his infinite wisedome, and best fitted the present condition of the creature. In this manner hath God afforded both the prime and secondary good unto man under Covenants and seales, that he might have the greater assurance, so long as he walked in obedience: and herein God was pleased to condescend to mans weakness, and for the confirmation of his faith to adde Seales to his Covenants, in all times to bind the bargaine. The Covenant in generall may be described, a mutuall compact or agreement betwixt God and man, whereby God promiseth all good things, specially eternall happinesse unto man, upon just, equall and favourable conditions, and man doth promise to walk before God in all acceptable, free and willing obedience, expecting all good from God, and happinesse in God, according to his Promise, for the praise and glory of his great Name.

The Author of the Covenant is God, not God and man, for God doth enter into Covenant with man, not as his equall, but as his Soveraigne, and man is bound to accept of the conditions offered by the Lord. There can be no such equality of power and authority betwixt God and the creature, as that he should indent with the most High, but he must accept what the Lord is well-pleased to offer and command. The Covenant is of God, and that of his free grace and love: for although in some Covenant the good covenanted be promised in justice, and given in justice for our workes: yet it was of grace that God was pleased to bind himselfe to his creature, and above the desert of the creature: and though the reward be of justice, it is also of favour. For after perfect obedience performed according to the will of God, it had been no injustice in God, as he made the creature of nothing, so to have brought him unto nothing: it was then of grace that he was pleased to make that promise, and of the same grace his happinesse should have been continued. The partees covenanting are God and man: for God promiseth unto man upon condition, and man promiseth unto God what he requireth. In respect of Gods promise the Covenant is called his: but in respect of the conditions, it may be called mans. God promiseth freely to recompence the good of obedience, which is already due, and might be exacted without promise of reward; man promiseth to pay that debt of duty, which he oweth unto the Lord, in respect of the manifold relations, wherein he stands obliged unto him. The forme

Zech. 9. 11. In the bloud of thy Covenant. Sept. Διαθήκης σου.

To will and to nill the same things is the sure bond of all amity and friendship. Now because the communion betwixt God and us is of infinite disparitie, therefore his will is a Law to us, and our obedience is true love to him.

forme of the Covenant stands in a Promise and restipulation, wherein the Lord, though he might have required the whole debt of obedience, without promise of reward, in respect of the good things already bestowed upon the creature, yet to the end that man might yeeld cheerfull and free obedience, he first bound himselfe to reward the obedience of man, before he bound man unto him in obedience.

The Subject of this Covenant in generall is man not differenced by speciall respects: for as the Law was given, so the Gospell is revealed to man. Man in this or that speciall consideration is the subject of the Covenant, as it is divided for kinds, or altered for circumstances, and degrees: but man is the subject of the Covenant without such particular considerations. The Lord having respect to the mutability and weaknesse of mans nature, was pleased, as to try his obedience by Symbolicall precepts, so to evidence the assurance of his faithfull promise by outward seales: but when the creature shall grow to absolute perfection and unchangeablenesse, such symbolicall precepts and outward seales shall cease as needlesse. The good promised is eternall blessednesse: with all good things that doe accompany it, or belong thereunto: the good required is obedience to the just and righteous Commandement of God, which he as our Soveraigne Lord doth claime and call for, according as he shall prescribe and appoint. The end thereof is the glory of God, *viz.* the praise of his wisedome, justice and bountie. And in all these things the Covenants howsoever divided in kinds, or varied in degrees and circumstances, doe sweetly consent and agree. But seeing the Covenant is not one, but manifold, both in kinds and degrees, we must distinguish it, and weigh more diligently what doth agree to every kind, and wherein they agree, and wherein they differ one from another. Some distinguish thus, the Covenant is either of Nature, or of Grace, or subservient to both, which is called the Old Testament. Others thus, the Covenant is Legall or Evangelicall, of works, or of grace. The Covenant of workes, wherein God covenanteth with man to give him eternall life upon condition of perfect obedience in his owne person. The Covenant of Grace, which God maketh with man promising eternall life upon condition of beleeving. And this distinction is one for substance with the former: and with that which may be taken from the speciall

speciall consideration of the subject with whom it was made, *scil.* the Covenant made with *Adam* in the state of Innocencie, or with man after the Fall. We reade not in Scripture, the Covenant of works, or of grace *totidem syllabis*: the neereſt we come to it is *Rom.* 3.27. the Law of works oppoſed to the Law of faith; which holds out as much as the Covenant of workes, and the Covenant of Grace. For there the Apoſtle is diſputing about juſtification, and by conſequent eternall Salvation, which is Gods part to give under a Covenant. But of this hereafter. The Covenant which God made with our firſt parents, is that mutuall contract or agreement, wherein God promiſed eternall happineſſe to man upon condition of intire and perfect obedience to be performed in his owne perſon.

The Author of this Covenant was God his Creator and Soveraigne, who had beſtowed many and great bleſſings upon man, furniſhed him with excellent abilities, and enriched him with ſingular priviledges. This Covenant God made in Juſtice; yet ſo as it was of Grace likewiſe to make ſuch a free promiſe, and to beſtow ſo great things upon man for his obedience. God did in ſtrict juſtice require obedience, promiſe a reward, and threaten puniſhment: but yet as bountifull and gratious unto his creature, intire and perfect, if he ſhould ſo continue. God did in juſtice proportion the reward and the worke, the weight of the bleſſing promiſed, and the work of obedience required: but yet I cannot thinke it had been injuſtice in God to have given leſſe, or not to have continued ſo great things to man, ſo long as he continued his obedience: No, God was pleaſed to manifeſt his goodneſſe to man continuing in obedience, no leſſe then his juſtice, as formerly in creation he had ſhewed himſelfe exceeding gratious to man, above other viſible and corporall creatures.

This Covenant God made with man without a Mediatour: for there needed no middle perſon to bring man into favour and friendſhip with God, becauſe man did beare the image of God, and had not offended: nor to procure acceptance to mans ſervice, becauſe it was pure and ſpotleſſe. God did love man being made after his Image: and promiſed to accept of his obedience performed freely, willingly, intirely, according to his Commandement. The forme of this Covenant ſtood in the ſpeciall Promiſe of good to be received from juſtice as a reward for his work,

Doe this and live: and the exact and rigid exaction of perfect obedience in his own person, without the least spot or failing for matter or manner. The good that God promised was in it kind a perfect systeme of good, which was to be continued so long as he continued obedient, which because it might be continued in the eye of creating power for ever, we call it happinesse, life, and everlasting happinesse. But upon a supposition of *Adams* persisting in a state of obedience, to say that God would have translated him to the state of glory in Heaven, is more then any just ground will warrant; because in Scripture there is no such promise. And if we must not presume above what is written, we may say, *Adam* should have continued in that blessed estate in which he was created, but as for his translation after some number of yeares spent on earth, we reade it not. In this state and condition *Adams* obedience should have been rewarded in justice, but he could not have merited that reward. Happinesse should have been conferred upon him, or continued unto him for his works, but they had not deserved the continuance thereof: for it is impossible the creature should merit of the Creator, because when he hath done all that he can, he is an unprofitable servant, he hath done but his duty. The obedience that God required at his hands was partly naturall, to be regulated according to the Law engraven in his heart by the finger of God himselfe, consisting in the true, unfained and perfect love of God, and of his Neighbour for the Lords sake: and partly Symbolicall, which stood in obedience to the Law given for his probation and triall, whether he would submit to the good pleasure of God in an act of it selfe meerely indifferent, because he was so commanded. Though God had put many abilities and honourable priviledges upon man, yet he remained his Soveraigne, which by an act of restraint, he was pleased to make man thus exalted to know, which he did by requiring and commanding his creature to abstain from one fruit in it selfe pleasant to the eye, and good for meat. This was mans Homage-penny, a thing before the command indifferent, unto which he had a naturall inclination, from which he was now to abstaine, because God (who had before given to man as part of his patrimony, and not as reward of his obedience to this particular restraint, liberty to eat of every tree of the Garden) here interposed himselfe and reserved this as an Homage unto himself.

Luke 17. 10.

God

God in his Soveraignty set a punishment upon the breach of this his Commandement, that man might know his inferiority, and that things betwixt him and God were not as between equals. Gen. 2. 16. The subject of this Covenant is man intire and perfect, made after the Image of God in Righteousnesse and true holinesse, furnished not only with a reasonable soule and faculties beseeming, but with divine qualities breathed from the whole Trinity, infused into the whole man, lifting up every faculty and power above his first frame, and inabling and fitting him to obey the will of God intirely, willingly, exactly, for matter and measure. Whether this was naturall or supernaturall unto the first man, is a question needlesse to be disputed in this place, and peradventure if the termes be rightly understood, will be no great controversie. Only this must be acknowledged, that this was *Adams* excellencie above all the creatures, and that in the fallen creature this quality is supernaturall. Unto this mutuall Covenant God added a seale to assure the protoplast of his performance and persisting in Covenant with him, and further to strengthen his obedience, with the obedience of his posterity, which upon his breach with God was made void. This Covenant of works made with *Adam* should have been the same unto his whole posterity, if he had continued as in all after Covenants of God, they are made with Head and Root, reaching unto all the branches and members issuing from them, *Rom.* 5. 17. 1 *Cor.* 15. 22, 47. The proportion holding in *Abraham* to Christ, till the Covenant be rejected in after commers. But this Covenant was so made with *Adam* the root of all mankind, that if transgressed, his whole posterity should be liable to the curse temporall and eternall, which entred upon his fall. This Covenant was a Covenant of friendship not of reconciliation; being once broken it could not be repaired; it promised no mercy or pardon, admitted no repentance, accepted no obedience, but what was perfect and compleat. If *Adam* had a thought after his breach, that he might have healed the matter, it was but vaine presumption, and least he should rely upon a vaine confidence in eating of the tree of life, God drove him out of the Garden. But this Covenant was not peremptory, not the last nor unchangeable. Woe to all the posterity of *Adam*, if God should deale with them according to the sentence here denounced. When man had plunged himselfe into misery, it pleased the Lord to reveale his abundant

Grace in the Covenant of Grace, of which hereafter.

The end of this Covenant is the demonstration of Gods wisedome, bounty, goodnesse and justice, both rewarding and punishing: and it made way for the manifestation of his rich grace and abundant free mercy brought to light in the second Covenant.

Quest. 1. Three questions may be moved here not unprofitable, nor impertinent. 1. Why in the Covenant of nature (as it is called) God doth not expressely require Faith, but Obedience and Love. And the answer is, That only by consequent Faith is required, and not expressely in this Covenant, because there was not the least probable cause or suspition why man should doubt of Gods love, for sinne had not as yet entred into the world: but in the Covenant of Grace it was contrary, for that is made with a conscience terrified with sinne, which could be raised up by none other meanes, but by the free Promise of mercy, and Faith imbracing the Word of Promise, freely and faithfully tendered, and to be received by faith only.

Againe, in this Covenant is considered, what in exact justice man doth owe unto God: (but he oweth justice and Sanctity:) but in the Covenant of Grace what God reconciled to man in his Sonne, would offer, and that is bountifully offered.

Quest. 2. 2. How that Faith, which presupposeth exact justice in the Covenant of Nature, differs from that Faith which is required in the Covenant of Grace?

Answ. Faith, which the exact righteousnesse of man in the Covenant of Nature, doth presuppose, agreeth with faith which is required in the Covenant of Grace in this, that both are of God, both is a perswasion concerning the love of God, both begetteth in man mutuall love of God, because if faith abounds, love abounds; languishing, it languisheth; and being extinct, it is extinguished. But they differ first in the Foundation. For Faith which the Righteousnesse of nature presupposeth, leaneth on the title of intire nature, and therefore after the fall of *Adam* it hath no place; for although God love the creatures in themselves, yet he hates them corrupted with sinne. No man therefore can perswade himselfe, that he is beloved of God in the title of a creature; (for all have sinned) nor love God as he ought. But the Faith, of which there is mention in the Covenant of Grace, doth leane upon the Promise made in Christ. Secondly, when both are of God, yet

that

that faith which exact righteousnesse presupposeth is of God (as they speake in Schooles) *per modum naturæ*: But the Faith required in the Covenant of Grace, is of God, but *per modum gratiæ supernaturalis*. Thirdly, the righteousnesse, which the faith of nature begetteth was changeable; because the faith whence it did flow, did depend upon a changeable Principle of nature: But the Sanctity, which the Faith of the Covenant of Grace begetteth, is eternall and unchangeable, because it comes from an eternall and unchangeable beginning, the Spirit of Grace.

But if the Faith and Holinesse of *Adam* was changeable, how could he be secure, or free from distracting feares; the answer is, the mind of *Adam*, which was wholly fixed, and set in the admiration and sense of Gods goodnesse, could not admit of such thoughts; such cogitations could not creep into it. *Object.*

3. Whether the Covenant of works stand on foot in the posterity of *Adam*, though not in respect of life and happinesse, yet in respect of the things of this life? To this some answer affirmatively, because many of them, from some remainders of the forementioned abilities, did many good things for the good of bodies politicke wherein they lived. *Rom.* 2.13,14,15,16. which God retributes with good things in this life, to some more, to some lesse, but to all some. And it cannot be denied; but some remainders of Gods Image or notions of good and evill, are to be found amongst the Heathen: and that these things, in them who lived without the pale of the Church, have been increased by culture of nature under Discipline, by Arts and Exercises, and might receive improvement by vicinity to the Church; from which they might learne some things to enrich them in this trade: And that God hath bestowed many and great blessings upon them pertaining to this life: But it may be questioned, whether these things come from the compact of workes, or be gifts of bounty and Gods righteous administration, for a time respiting the sentence denounced against man for breach of Covenant, and vouchsafing unto him some temporall good things for the use and benefit of humane Society. Yea, it may be worthy consideration, Whether these things be not granted unto them in Jesus Christ, according to the Covenant of Grace, which was made upon the very fall: by whom not only the Elect, but the whole frame of nature received benefit. In the Creation God raised up a great Family, *Quest.* 3.

wherein he made *Adam* the head, and all his posterity inhabitors, the frame of Heaven and Earth his domicile, the creatures his servants, this Family upon the fall was broken up, the present Master turned out of his imployments, the children beggered, the servants returning to God their Soveraigne, and the whole frame of the creature under attainder. God thus defeated, (if I may so speake) sets up a second Family, called the Family of Heaven and Earth, wherein Jesus Christ, the womans seed, *Gen.* 3. 19. is the Head, *Matth.* 28. 18. *Ephes.* 1. 22. *Col.* 1. 19, 20. stiled the second *Adam*, Lord of all things in Heaven and Earth, and that with more soveraignty and amplitude of injoyment then ever the first *Adam* had; the whole creature being put under his feet. The children of this Family are the faithfull, who be the adopted Brethren, *Rom.* 8. 15. sometimes called the seed. The servants be the wicked, and those of two sorts, either such as attend in the Church, neerer about Christs person, or further off, as in farme-houses for baser offices. The creatures, by a second ordinance from their former Master free, are stated upon Christ, though they beare some brands of evill from the sinne of their former Master: the domicile, though not so beautifull, returnes to Christ. So the Covenant of Grace, entring upon the breaking up of the former Family, investeth Christ with all as purchaser of the lost creature from revenging justice, and as Lord of all things in Heaven and Earth, who freely conferreth the heavenly inheritance upon the adopted sonnes and brethren, and vouchsafeth earthly blessings, and some spirituall common gifts to the wicked, which may be called servants, both those that more neerly attend his person, and those that be further off. But of this more hereafter.

Chap. III.

Of the Covenant of Grace in generall.

THe Covenant of Grace is that free and gracious Covenant which God of his meere mercy in Jesus Christ made with man a miserable and wretched sinner, promising unto him pardon of sinne and eternall happinesse, if he will return from his iniquity, embrace mercy reached forth, by faith unfained, and walke before

fore God in sincere, faithfull and willing obedience, as becomes such a creature lifted up unto such injoyment, and partaker of such pretious promises. This Covenant is opposite to the former in kind, so that at one and the same time, man cannot be under the Covenant of workes and the Covenant of grace. For he cannot hope to be justified by his perfect and exact obedience, that acknowledging himselfe to be a miserable and lost sinner, doth expect pardon of the free mercy of God in Iesus Christ embraced by faith. The condition of the Law as it was given to *Adam*, excludes the necessity of mercy reaching to the pardon of sinne: and the necessity of making a new Covenant, argues the former could not give life, *Heb.* 8.7. He that is under grace, cannot at the same time be under the law: and he that waites for Salvation of meere and rich grace to be vouchsafed, cannot expect it as the deserved wages of his good worke from justice, and not of mercy.

What then may some say, is the Law abolished, or is it lawfull for Christians to live as they list, because they be not under the Law?

Not so: but the Law hath a double respect: one as the unchangeable rule of life and manners, according to which persons in Covenant ought to walke before and with the Lord, and in this sense it belongs to the Covenant of grace. The other, as it is propounded in forme of a Covenant, as if he must necessarily perish, who doth neglect or breake it in the least jot or tittle, and in this sense the Covenant of grace and workes are opposite. The matter of Evangelicall precepts and of the Morall Law is the same, but the forme of promulgation is not the same: the rule is one, but the Covenants differ. Materialy the Law, that is, the matter and argument of the Law, as a rule, stands in force: but if formally it did continue as a Covenant, there could be no place for repentance, nor for the promise of forgivenesse, or mercy reaching to the pardon of sinne, or the quickning of them that be dead in trespasses. The Covenant of workes is of justice, the Covenant of grace is of grace and mercy, which cannot agree and take place in one and the same subject: for he that tryeth justice, perceiveth not the force of mercy, *& è contra.* This might be common to both Covenants, that God doth freely give reward, because he was not bound unto it by any Law, and that is done of grace, which we are not tied unto by Law: but in the Covenant

of

of Grace, he gives the reward of meere and rich grace, and that to the creature which hath deserved Hell.

This Covenant entered immediately upon the fall, and so may be called a Covenant of Reconciliation, not of friendship. At the very instant, when God holy and true, was pronouncing judgements upon the severall delinquents in the fall, setting downe his sentence against the Tempter, both in his instrument the Serpent, and the maine Author Sathan, he brings in the party who should execute the same, in which execution is unfolded the Covenant of grace for the Salvation of the creature, that the Serpent had destroyed, that God might be knowne in wrath to remember mercy. At the very fall, and before judgement was pronounced upon the delinquents that were tempted, the Covenant of mercy was proclaimed, that by vertue of this Covenant God might prevent further waste of his creature, which Sathan might haue wrought upon his new advantage in following his good successe, and that the tempted might have some comfort before their judgement, least they might have been swallowed up of wrath.

The Authour of this Covenant is God, considered as a mercifull and loving Father in Iesus Christ: as a Creator he strooke Covenant with *Adam* in his integrity; as a Saviour he looked upon the poore creature plunged into sinne, and misery by reason of sin.

The cause that moved the Lord to make this Covenant, was not any worth, dignity or merit in man: for man never had ought, which he had not received; and now by his disobedience, had deserved to be cast off for ever: neither was the present misery into which he had cast himselfe the cause that moved the Lord to receive man into favour: for the Angels more excellent by creation, as miserable by their fall, he hath reserved in chaines of darknesse: The sole moving cause, why God made this Covenant, was the love, favour and mercy of the Lord. *Deut.*7.7,8. *Only the Lord had a delight in thy fathers to love them,* (saith Moses) *and he chose their seed after them. Deut.* 10.15. *When I passed by thee, and saw thee polluted in thine owne blood, I said unto thee, when thou wast in thy blood, live. Ezek.* 16.6. See *Ezek.* 36.32. *Luk.*1. 54,55,72,78.

Bonitatis Dei donum est, quod liberare nos voluit: quod verò aliter quam tali modo liberare nos noluit, peccatorum vestrorum est meritum.

This Covenant was made in Christ, in and through whom we are reconciled unto God: for since God and man were separated by

by ſinne, no Covenant can paſſe betwixt them, no reconciliation can be expected, no pardon obtained, but in and through a mediatour. Sinnes were never remitted unto any man, no man was ever adopted into the place and condition of a ſonne, by grace and adoption, but in him alone, who is the ſame yeſterday, to-day, and for ever, Jeſus Chriſt, true God and true man. *Act.* 4 12. *Heb.* 13. 8.

The fall of our firſt parents was occaſion of this Covenant: for God ſuffered him to ſlip, that he might manifeſt the riches of his mercy in mans recovery. Mercy freeing man from miſery poſſible might have taken place before tranſgreſſion, and have diſcovered it ſelfe in the preventing of ſinne, and ſo of miſery: but it ſeemed good unto Almighty God to ſuffer miſery to enter upon man through ſinne, that he might make knowne the infinite riches of his mercy, in ſuccouring and lifting him up, being fallen and plunged into a ſtate remedileſſe and deſperate for ought he knew. Beſides, we may conceive, that Almighty God, upon juſt grounds diſdaining, that ſuch a baſe creature ſalne by pride, ſhould thus upon advantage of the mutability of his reaſonable creature, ruinate the whole frame of the Creation, and trample the glory of his name under foot: and withall looking upon the Chaos which ſinne had brought, and would further make, if ſome ſpeedy remedy was not provided; did out of his infinite and boundleſſe love to man (though in the tranſgreſſion,) and juſt and dreadfull indignation againſt Sathan, give forth this gratious and free Covenant.

Actus noſtræ liberationis divinam bonitatem cauſam habet. Sed aliter actus, exactio, nimirum pœnæ per modum ſatisfactionis cauſam eam habet, quæ ad pœnam exegendam irritat, id autem eſt peccatum.

The forme of this Covenant ſtands in gratious and free promiſes of all good to be repaired, reſtored, augmented, and a reſtipulation of ſuch duties as will ſtand with free grace and mercy. For the Covenant of Grace doth not exclude all conditions, but ſuch as will not ſtand with grace. The Covenant which was made of free love, when we lay wallowing in our blood, and which calls for nothing at our hands but what comes from, and ſhall be rewarded of meere grace, is a Covenant of grace, though it be conditionall. So the pardon of ſinne is given of grace, and not for workes, though pardon be granted only to the penitent, and faith on our part, a lively, unfained and working faith be required to receive the promiſe.

The parties covenanting are two, and ſo are the parts of the

Covenant, the one in respect of God, the other in respect of man. A Covenant there is betwixt God and man, but no mutuall obligation of debt: for such mutuall obligation is founded in some equality; but there is no equality between the Creator and the creature, much lesse betwixt the Lord most high, and man a sinner. If man had never offended, God almighty, who gave him his being and perfection, could not have been indepted unto him, but as he was pleased to recompence the good of obedience, in the creature that never deserved punishment: much lesse can God be indepted to the creature that hath offended, who can neither endure his presence nor beare the weight of his wrath, nor satisfie Justice, nor deliver his soule from the thraldome of sinne. The obligation of man to God is of double right and debt: but it is of rich grace and abundant love, that God doth bind himselfe unto man. God doth promise in this Covenant to be God and Father by right of redemption, and Christ to be Saviour of them that beleeve in God by him, and in faith do yeild sincere, uniforme, willing, upright and constant obedience unto his Commandements. *Jer.*31.31,32,33 *Dent.*31.6. *Ezek.*36.25,26. *Gen.*15. 1,4,5. *Jer.* 32.40. & 33.9. *Heb.*8.10,11,12. *Isa* 54.7. *Hos.*2.19.

The stipulation required is, that we take God to be our God, that is, that we repent of our iniquities, believe the promises of mercy and embrace them with the whole heart, and yeeld love, feare, reverence, worship, and obedience unto him, according to the prescript rule of his word. Repentance is called for in this Covenant, as it setteth forth the subject capable of Salvation by faith, but is it selfe only an acknowledgement of sinne, no healing of our wound, or cause of our acquittance. The feeling of paine and sickneſſe, causeth a man to desire and seeke remedy, but it is no remedy it selfe. Hunger and thirst make a man to desire and seeke for food, but a man is not fed by being hungry. By repentance we know our selves, we feele our sickneſſe, we hunger and thirst after grace, but the hand which we stretch forth to receive it, is faith alone, without which repentance is nothing but darkneſſe and despaire. Repentance is the condition of faith and the qualification of a person capable of Salvation: but faith alone is the cause of Justification and Salvation, on our part required. It is a penitent and petitioning faith, wherby we receive the promises of mercy, but we are not justified partly by prayer, partly by

Luke 13. 5. Act. 11. 18. 2 Cor. 7. 10. Ezek. 18. 27.

by repentance, and partly by faith, but by that faith, which ſtirreth up godly ſorrow for ſinne, and enforceth us to pray for pardon and Salvation. Faith is a neceſſary and lively inſtrument of Juſtification, which is amongſt the number of true cauſes, not being a cauſe without which the thing is not done, but a cauſe wherby it is done. The cauſe without which a thing is not done, is only preſent in the action, and doth nothing therein: But as the eye is an active inſtrument for ſeeing, and the eare for hearing, ſo is faith alſo for juſtifying. If it be demanded whoſe inſtrument it is? It is the inſtrument of the Soule, wrought therin by the Holy Ghoſt, and is the free gift of God. In the Covenant of workes, workes were required as the cauſe of life and happineſſe: but in the Covenant of grace, though repentance be neceſſary and muſt accompanie faith, yet not repentance, but faith only is the cauſe of life. The cauſe not efficient, as workes ſhould have been, if man had ſtood in the former Covenant, but inſtrumentall only: for it is impoſſible that Chriſt, the death and blood of Chriſt, and our faith ſhould be together the efficient or procuring cauſes of Juſtification or Salvation. When the Apoſtle writeth, that man is not juſtified by workes, or through workes, by the Law or through the Law (oppoſing faith and workes in the matter of Iuſtification, but not in reſpect of their preſence: faith, I ſay, and works, not faith and merits which could never be) without doubt he excludes the efficiency and force of the Law and workes in juſtifying: But the particles By and of doe not in the ſame ſenſe take Iuſtification from the Law and workes, in which they give it to faith. For faith only doth behould and receive the promiſes of life and mercy, but the Law and works reſpect the Commandements, not the promiſes of meere grace. When therfore Iuſtification and life is ſaid to be by faith, it is manifeſtly ſignified, that faith receiving the promiſe, doth receive righteouſneſſe and life freely promiſed. Obedience to all Gods Commandements is covenanted, not as the cauſe of life, but as the qualification and effect of faith, and as the way to life. Faith that embraceth life is obedientiall, and fruitfull in all good workes: but in one ſort faith is the cauſe of obedience and good workes, and in another of Iuſtification and life eternall. Theſe it ſeeketh in the promiſes of the Covenant: thoſe it worketh and produceth, as the cauſe doth the effect. Faith was the efficient

Rom. 3. 25, 22 28, 30. Gal. 2. 16. 17. Rom. 4. 2, 3.

Deut. 7. 12. & 10. 12. Ier. 7. 23. Lev. 19. 17, 18. Luk. 10. 27 Mar. 12, 30.

Heb.11.4,7, &c. cauſe of that pretious oblation in Abell, of reverence and preparing the Arke in *Noah*, of obedience in *Abraham*: but it was the inſtrument only of their juſtification. For it doth not juſtifie as it produceth good workes, but as it receiveth Chriſt, though it cannot receive Chriſt, unleſſe it brings forth good workes. A diſpoſition to good workes is neceſſary to juſtification, being the qualification of an active and lively faith. Good works of all ſorts are neceſſary to our continuance in the ſtate of juſtification, and ſo to our finall abſolution, if God give opportunity: but they are not the cauſe of, but only a precedent qualification or condition to finall forgiveneſſe and eternall bliſſe. If then, when we ſpeake of the conditions of the Covenant of grace, by Condition we underſtand whatſoever is required on our part, as precedent, concomitant or ſubſequent to juſtification, repentance, faith and obedience are all conditions: but if by Condition we underſtand what is required on our part, as the cauſe of the good promiſed though only inſtrumentall, faith or beliefe in the promiſes of free mercy is the only Condition. Faith and workes are oppoſed in the matter of Juſtification and Salvation in the Covenant, not that they cannot ſtand together in the ſame ſubject, for they be inſeperably united, but becauſe they cannot concurre or meete together in one & the ſame Court, to the Iuſtification or Abſolution of Man. For in the Court of Iuſtice according to the firſt Covenant either being juſt he is acquitted, or unjuſt he is condemned: But in the Court of Mercy, if thou receive the promiſe of pardon, which is done by a lively faith, thou art acquitted and ſet free, and accepted as juſt and righteous: but if thou believe not, thou art ſent over to the Court of Juſtice.

Obedience is two-fold, perfect in meaſure and degree, this is ſo farre required, that if it be not performed, we muſt acknowledge our ſinne in comming ſhort: And this God is pleaſed to exact at our hands, that we might walke in humility before him, ſtrive after perfection, and freely acknowledge his rich grace and mercy in accepting and rewarding the beſt ſervice we can tender unto his Highneſſe, when in the Court of Iuſtice it deſerveth to be rejected. 2. Sincere, uniforme and conſtant, though imperfect in meaſure and degree, and this is ſo neceſſary, that without it there is no Salvation to be expected. The Covenant of Grace calleth for perfection, accepteth ſincerity, God in mercy pardoning

ning the imperfections of our best performances. If perfection was rigidly exacted, no flesh could be saved: if not at all commanded, imperfection should not be sin, nor perfection to be laboured after. The faith that is lively to imbrace mercy is ever conjoyned with an unfained purpose to walke in all well pleasing, and the sincere performance of all holy obedience, as opportunity is offered, doth ever attend that faith, whereby we continually lay hold upon the promises once embraced. Actuall good workes of all sorts (though not perfect in degree) are necessary to the continuance of actuall justification, because faith can no longer lay faithfull claime to the promises of life, then it doth vertually or actually leade us forward in the way to Heaven. *For if we say, we have fellowship with God and walke in darkenesse, we lie and doe not the truth: But if we walke in the light, as he is in the light, we have fellowship one with another*, 1 *Joh.* 1.6,7. This walking in the light, as he is in the light, is that qualification, whereby we become immediatly capable of Christs righteousnes, or actuall participants of his propitiation, which is the sole immediate cause of our justification, taken for remission of sinnes, or actuall approbation with God. The truth of which Doctrine St *John* likewise ratifies in tearmes equivalent, in the words presently following: *And the blood of Christ cleanseth us*, (walking in the light as God is in the light) *from all sinne*. But of these things more largely in the severall degrees how this Covenant hath been revealed. E: Ioh. 1.7.

In this Covenant man doth promise to repent of his sinnes, and repenting to cleave unto the promise of mercy made in Iesus Christ, and in faith to yeeld willing, cheerefull and continuall obedience. In contracts amongst men, one may aske more, and the other bid lesse, and yet they may strike agreement: But it is altogether bootlesse, for men to thinke of entring into Covenant with God, if they be not resolved to obey in all things. The practise of all Gods people, who ever made Covenant with his Highnesse, doth expressely speake thus much, when they solemnly entred into, or renewed their Covenant: for thus they promise, *Whatsoever the Lord saith, that will we doe*, *Exod.* 24.3,7. The people said unto Joshua, *The Lord our God will we serve, and his voice will we obey*, *Josh.* 24.23. *And they entred into Covenant to seeke the Lord God of their Fathers, with all their heart, and with all their soule: That whosoever would not seeke the Lord God of Israel, should be put*

to death, whether small or great, whether man or woman, 2 *Chron.*15. 12,13. *And the King stood by the pillar, and made a Covenant before the Lord, to walke after the Lord, and to keepe his Commandements, and his Testimonies, and his statutes, with all their heart, and all their soule, to performe the words of this Covenant that were written in this booke: and all the people stood to the Covenant,* 2 *Chron.*34. 31. 2 *Kings* 23. 3. *They entred into a Curse, and into an Oath to walke in Gods Law, which was given by Moses the Servant of God, and to observe and doe all the Commandements of the Lord our God, and his Iudgements, and his Statutes, Neh.*10.29. And thus runneth the exhortation of *Joshua* to the two tribes and halfe when he sent them home; *Take diligent heed to doe the Commandements of the Law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walke in all his wayes, and to keepe his Commandements, and to cleave unto him, and to serve him with all your heart, and with all your soule, Iosh.*22.5. Which must not so be understood, as if he that did of frailty and infirmity offend in any one jot or tittle, should be held a Covenant breaker: for then no man should be innocent, but the promise must be interpreted according as the Law or rule of obedience is given, which calleth for perfection but accepteth sincerity. In the Covenant of mercy we bind our selves to believe and rest upon God with the whole heart, so as doubting or distrust of weakneſse and infirmity, must be acknowledged a sinne, but every such frailty doth not argue the person to be a transgressour of the Covenant. And the same holds true of obedience. But of this more largely in the particular manner how God hath been pleased to administer this Covenant. Man then doth promise to serve the Lord, and to cleave unto him alone, which is both a debt of duty, and speciall prerogative, and he doth restipulate or humbly intreat, that God would be mindfull of his holy Covenant or testimony, that he would be his God, his Portion, his Protectour, and rich reward. These things be so linked together in the Covenant, as that we must conceive the Promise of God in order of nature to goe before the Promise and obedience of man: and to be the ground of faith, whereby mercy promised is received. The offer of mercy is made to man an unbeleever, that he might come home, and the promise must be conceived before we can beleeve, else we should beleeve we know not what, and faith should hang in the aire without any foundation:

tion: but mercy offered is embraced by faith, and vouchsafed to him that beleeveth. Also the duty which God calleth for, and man promiseth, is mans duty but given of God. By grace man is enabled and effectually drawne to doe what God commandeth. The Covenant could not be of grace, nor the good things covenanted, if man by his own strength did or could performe what God requireth.

This Covenant was first published, and made knowne by lively voice: afterwards it was committed to writing, the tables thereof being the holy Scripture. It was made both by word and Oath, to demonstrate the certainty and constancy thereof: and sealed by the Sacraments, which on Gods part doe confirme the Promise made by him: and on mans part are bils obligatory or hand-writings, whereby they testifie and bind themselves to the performance of their duty. Psal.89.4,35. Deut.29.12, 14. Isai.54.9. Heb.6.17,18. Gen.22.16. Luke 1.72.

For manner of administration this Covenant is divers, as it pleased God in sundry manners to dispense it: but for substance it is one, the last, unchangeable and everlasting. One, For *Jesus Christ is the same yesterday, and to day, and for ever.* The last: for it succeeded the Covenant of works, but none shall succeed it. In it God hath revealed his whole pleasure touching the Salvation of man, and hath manifested his principall properties, the riches of his grace, wherein he delighteth to be magnified. He that is not saved by the Covenant of Grace, must and shall perish everlastingly. Unchangeable and everlasting: for therein God hath revealed himselfe, in respect of the things he willeth concerning mans Salvation to be one and the same for ever. There is none other relation and respect, that might give occasion to another Covenant. It was the pleasure of God to shew mercy to man miserable; but he will not extend compassion to him that obstinately and wilfully shall contemne the riches of his grace. The Covenant made with *Adam* in the state of Innocency, is altered for our great good and comfort: but this Covenant is like the Covenant of the day and of the night, it stands fast for ever and ever. Though men be unfaithfull, God continueth faithfull: he waiteth for the conversion of them that goe astray, and if they returne, he will receive them into favour. The Lord will not utterly cast off that people, whom he hath once chosen, and received unto mercy. And in respect of the life to come, the Covenant is eternall: for after this Heb.13.8. Isai.24.5. Psal.111,9. 1 Sam.7.3. Deut.4.31. Jer.3.1,2. Rom.9.6. and 11.1,29.

life

Hos.13.14. Matth.22.32. life the people effectually in Covenant shall live with the Lord for ever.

Externally this Covenant is made with every member of the Church, even with the Parents and their children, so many as heare and embrace the Promises of Salvation, and give and dedicate their children unto God according unto his direction: for the Sacraments what are they but seales of the Covenant? But savingly, effectually, and in speciall manner it is made only with them, who are partakers of the benefits promised. And as the Covenant is made outwardly or effectually, so some are the people of God externally, others internally and in truth. For they are the people of God, with whom God hath contracted a Covenant, and who in like manner have sworne to the words of the Covenant, God stipulating, and the people receiving the condition: which is done two wayes: for either the Covenant is made extrinsecally, God by some sensible token gathering the people, and the people embracing the condition in the same manner, and so an externall consociation of God and the people is made: or the Covenant is entred after an invisible manner, by the intervention of the Spirit, and that with so great efficacy, that the condition of the Covenant is received after an invisible manner, and so an internall consociation of God and the people is made up.

Here it may suffice briefly to mention these things, because in the sundry manners of dispensation, they will come to be discussed more at large.

From that which hath been said two things may be gathered. 1. How the Covenant made with *Adam*, called by some Divines the Covenant of Nature, agreeth and differeth from the Covenant of Grace.

They agree in a generall consideration of, 1. The Author, which is God only wise, most holy, our supreme and absolute Soveraigne. 2. The matter of the Covenant, which is a Commandement and Promise of reward. 3. The persons contracting or covenanting, which are God and man. 4. The Subject not differenced by speciall respects, for the Law was given and Gospell revealed to man. 5. The forme of administration, because to both Covenants is annexed a restipulation. 6. The end, *viz.* the blessednesse of man, and the glory of God manifested in his wisdome, bounty and goodnesse. 7. As *Adam* in the state of Innocency was made

made able to fulfill the Covenant made with him: so is the Covenant of Grace written in the hearts of them that be heires of the Promise in Christ.

They differ, 1. In the speciall consideration of the Authour, cause and foundation of the Covenants. God gave his Law to *Adam* as bountifull and gratious to his creature intire and perfect, but in strict justice requiring obedience, promising a reward and denouncing punishment. But the Covenant of Grace he made as a loving Father in Jesus Christ, of his meere Grace promising to receive them into favour, that sincerely and unfainedly turne unto him. The Creation of man and integrity of humane nature, is the Foundation of the former Covenant: but the Redemption of man by Christ is the Foundation of the Covenant of Grace.

2. In the forme of Sanction. In the Covenant of Nature there is no Mediatour: but the Covenant of Grace is made in Christ, in whom God hath made us accepted. The Covenant of Nature was not promised before it was promulgated: but the Covenant of Grace was first promised, and long after promulgated and established or ratified in the bloud of his Sonne.

3. In the speciall matter of the Covenants, and that both in respect of the Promise and stipulation. For the Covenant of Nature promised life, but not righteousnesse: but in the Covenant of Grace God promiseth to tread Satan under the feet, and to write his Law in the hearts of them that be heires of Salvation. That Covenant promiseth life to them that perfectly obey, but not remission or forgivenesse of any, even the least iniquity. But this promiseth forgivenesse of sinnes and life eternall to the penitent sinner believing in Christ, and embracing the free promise of mercy. In that, life eternall is promised as the reward of justice: in this, life and glory as the reward of free and rich grace and mercy. To him that worketh, the wages is of debt; but to him that beleeves the reward is of Grace. In that God as a Creatour doth exact his right of man pure: but in this as a loving Father he doth offer himselfe to the sinner smitten with the conscience of his sinne. In that, life eternall and most blessed is promised, but only *animal*, to be enjoyed in Paradise, or continuance in that good estate wherein he was set at first of the rich bounty of God: but in the other, translation out of ignominy and death into eternall happinesse and glory in Heaven. In the Covenant of Nature

perfect obedience is exacted, so that if there be but the least failing in any jot or title, and that but once, a man can never be justified thereby, nor can the breach be made up by any repentance: But in the Covenant of Grace obedience is required, repentance admitted, and sincerity accepted: If a man sinne and goe astray, if he returne unfainedly, he shall be received into favour. In the Covenant of Nature obedience and workes were commanded as the cause of life and justification: in the Covenant of Grace, Faith is required as the instrumentall cause of Remission and Salvation, obedience as the qualification of the party justified, and the way leading to everlasting blessednesse. The object of obedience in the Covenant of Nature was God: in the Covenant of Grace God in Christ.

4. They differ in the speciall consideration of the Subject. The first Covenant was given to man pure, perfect, intire and sound, able to do what God required: But the Covenant following was made with man a sinner, miserable and by nature the child of wrath. And so that was a Covenant of friendship, this of firme Reconciliation.

5. In the speciall and peculiar respect of the end. For the former Covenant was made for the praise of Gods wisdome, goodnesse, bounty and justice. But the Covenant of Grace was made to declare and set forth the riches of Gods grace and mercy. In it the wisdome, goodnesse, power and justice of God is more illustrious then in the former: and the mercy, long-suffering and rich grace of God is greatly magnified, which did not appeare or shine forth at all in the former.

6. And in their Effects and Properties. For not the Covenant of Nature, but of Grace doth exclude boasting. By the Covenant of Nature *Adam* was not advanced above the condition of an honourable Servant. In the Covenant of Grace, man by nature the child of wrath, is made the child of God by grace and adoption. The Covenant of nature was neither the last nor everlasting, but being first made way for a better, and being broken was antiquated or disanulled to our singular comfort: but the Covenant of Grace shall continue firme and immoveable for evermore.

2. The second thing to be gathered is, That the Fathers before Christ, ever since the fall of *Adam*, and Christians in the times of the Gospell, did live under the same Covenant for substance, but not

not for manner of administration, which is most cleare by evident testimonies of holy Scripture, and by the very forme of the Covenant, which was one before and after the comming of Christ. The same God that calleth us, called them to the hope of eternall life: they were endued with the same spirit, and lived by the same faith: Their Sacraments for substance in signification agree with ours: and they expected an Inheritance everlasting and undefiled. Religion for substance was ever one and unchangeable, and such as were truly religious walked in the same way, and waited for the same heavenly Inheritance and everlasting crowne of glory. The Church before Christ may be considered as an heire, or as an Infant, according to the substance of the Covenant, or according to the manner of administration. In the first respect the Church is under the Covenant or Promise, and her people are called a free and willing people, an heire of heavenly and spirituall blessings. In the latter respect she is under the Covenant, in respect of the different administration, and her people are called a servile people in comparison, an heire under Tutors and Governors, not differing from a servant.

Heb. 13.8. Rev. 13.8. Act. 4.12. and 15.11. Gal. 3.29. Rom. 3.30. Eph. 2.12. Gen. 15.1. and 17.1,7. Lev. 26.12. Exod. 3.6. Matth. 22.32. 2 Cor. 4.13. Heb. 11.6,7,8. Rom. 4.12. Heb. 11.9,19, 23.

Chap. IIII.

Of the Covenant of Promise.

THe Covenant of Grace is either promised or promulgated and established. Promised to the Fathers, first to *Adam*, and afterwards to the Patriarchs, and lastly to the people of Israel, and that before their comming into the Land of Canaan, and after their returne from the Babylonish captivity. Promulgated, after the fulnesse of time came. And hence the Covenant of Grace is distributed into the Covenant of Promise, or the New Covenant, so called by way of excellency. For the Foundation and Mediatour of the Covenant of Grace is our Lord Jesus Christ, but either to be incarnate, crucified, and raised from the dead, or as already incarnate, crucified, and truly raised from the dead, and ascended into Heaven. For there was never sin forgiven but in him alone, who is *the same yesterday, and to day, and for ever*. Therefore although before the Incarnation, Christ was only God, he was our

Gen. 3.15. Gen. 12.3. and 15.1. Gal 4.4. 1 Pet. 1.20. Act. 3.25. Gal. 3.16,17. Eph. 2.12. Act. 4.12. Heb. 13.8.

Mediatour, yet not simply as God, but as the divine person, who should take our flesh, and in it should finish all the Mysterie of our Redemption, and therefore he is called the Lambe of God slaine from the beginning of the world, and the Fathers by his grace were saved, even as we. In the acts of Mediation three things may be considered. Reconciliation, by which we are accepted of God. Patronage, by which we have accesse unto the Father. Doctrine, whereby God hath made himselfe knowne unto men by a Mediatour. This third act might be done before he assumed our flesh, and indeed was done: but the two first did require his comming in the flesh, although the fruit of them was communicated to the Fathers under the Old Testament, by force of the divine Promise, and certainty of the thing to come with God.

If it be objected, that the cause is before the effect, and therefore the incarnation and death of Christ must goe before the communication of the fruit and benefit thereof unto the Fathers.

The answer is, That in naturall causes the Proposition holds true, but in morall causes the effect may be before the cause: and so the fruit and vertue of Christs death was communicated to the Fathers before his Incarnation. But although the Sonne of God before he was manifested in the flesh, was our Mediatour with God (to whom future things are present) because he should be, and therfore for his sake sinnes were remitted, men did teach and learne by his Spirit, the Church was governed by him: yet the manner and reason of that Mediation was proposed more obscurely, the force and efficacy of it was lesse, and did redound to fewer. The Covenant of Promise then was that Covenant which God made with *Adam*, the Fathers and all Israel in Jesus Christ to be incarnate, crucified and raised from the dead: And it may be described the Covenant, wherby God of his meere grace and mercy in Jesus Christ to be exhibited in the fulnesse of time, did promise forgiveneſse of sinnes, spirituall adoption and eternall life, unto man in himselfe considered a most wretched and miserable sinner, if he should embrace and accept this mercy promised, and walke before God in sincere obedience. God the Father of his meere and free grace and mercy looking upon man in Jesus Christ, in whom he is reconciled, is the Author and cause of this Covenant. *He hath holpen his servant Israel in remembrance of his mercy,*

Deut. 9. 5. Gal. 3. 18. Luk. 1. 54, 55.

mercy, as he spake to our Fathers, to Abraham, and to his seed for ever. Thus saith the Lord God of Israel, your Fathers dwelt on the other side of the floud in old time, even Terah the Father of Abraham, and the Father of Nahor, and they served other gods. And I took your Father Abraham from the other side of the floud, and led him throughout all the Land of Canaan, and multiplied his seed, and gave him Isaac. Josh. 24. 2.

The condition required in this contract, is the obedience of faith. Remission of sinnes, gratious adoption in Christ, and the Inheritance of eternall life is promised to beleevers: and eternall condemnation peremptorily threatned against unbeleevers.

Christ, whom God hath exhibited in the Gospell, as he was promised to the Fathers in the Scriptures of the Prophets, is the object of this Covenant.

The end thereof is the praise of the glorious grace and mercy of God in Christ to come.

In this Covenant there is a mutuall compact betwixt God and man: God in mercy promising, and man in duty binding himself unto the Lord.

It was made with man a sinner, and reacheth to the faithfull and their seed, as God hath promised to accept the children of beleeving parents, upon due and religious tender of them made unto his Highnesse according as he hath prescribed: but saving effectually it was made with them only, who beleeve in him that justifieth the ungodly, be the heires of salvation, and walke in the steps of our Father *Abraham*.

This Covenant doth beget children to liberty, doth administer the righteousnesse of faith, and the inheritance by faith: hope, peace of conscience, life in Christ, and spirituall joy is the effect thereof.

Internally the Spirit doth seale up the truth of this Covenant in the hearts of the faithfull. For when the adoption and the inheritance pertained to the Fathers under the Covenant of promise, the spirit of adoption and earnest of the inheritance pertained unto them likewise. Externally it was delivered and confirmed by word and oath, and sealed by the Sacraments. 2 Cor. 4 13. Rom. 9. 4, 5. Gal 3. 18. Rom. 8. 15. Gal. 3. 14. Gen 22. 16. Luk. 1. 73.

For substance also this Covenant was everlasting and unchangeable: The New Testament did not abolish the former, but the former was fulfilled by the latter. And in all these things it doth agree with the new Covenant: which here only are but briefly Psal. 105. 10.

named, because the confirmation of them must be sought in the Chapters following.

Eph. 2. 18, 19, 20. and 4. 4, 5.

And if the Covenant of Promise, and the New Covenant doe thus agree in substance, then it must necessarily follow, That there is but one Church of the Elect, the same Communion of Saints, one Faith, one Salvation, and one way of obtaining the same, *viz.* by Faith in Christ.

Rom. 11. 17. 1 Cor. 10. 2, 3. 2 Cor. 4. 13.

Secondly, that the Word of God was no lesse incorruptible seed to the Fathers and the Israelites then to us: That the Fathers did eat the true flesh of Christ by faith, as well as we in the times of the Gospell: That they and we are partakers of the same Spirit: and that the Sacraments of the Jewes did signifie and seale to them, the same promises of eternall life, which our Sacraments doe to us. The Sacraments of the Old Testament were not types of our Sacraments, as sometimes they are called by Divines: but they typified the same things that ours doe. For as the Covenants under which they and we lived, were one for substance: so are the Sacraments one in their common nature and signification.

Heb. 11. 9. Psal. 105. 15. Isai. 51. 6.

Thirdly, that the faithfull before Christ were saved by the free mercy of God in Christ, did know God and Christ, had the spirituall promise of life eternall, and were equall to us Christians in all substantiall graces of the Covenant.

Act. 15. 11.

Fourthly, and from the same grounds we may conclude, that the soules of the faithfull, who departed this life before the comming of Christ in the flesh, were immediately received into Heaven. For they were taken to glory, and saved as we: Now such as are taken to glory, are taken to Heaven. For the Scripture knoweth no place in which God doth ordinarily display his glory, but Heaven. And what should hinder their translation into the heavenly Jerusalem, when they are removed out of this earthly tabernacle? Not their sinnes, for they which could not hinder them from Sanctification, fitting them for Heaven, could not hinder them from Heaven: Not want of Faith, who now have that faith which *Abraham*, and many of them had: No want of efficacie in Christ, he was the Lambe slaine from the beginning of the world, he was yesterday, to day, and for ever; his death was effectuall to cause them to find pardon, and the Spirit of Sanctification. Not any priviledge of Christ: for not simply to ascend into Heaven was Christs priviledge, but to ascend soule and body, as heire

of

of all things, and the Authour of Salvation to all that obey him. *David* is said not to have ascended into Heaven, but that is spoken in respect only that he was not raised in body, and gone into Heaven body and soule, as the heire of all things, and person who was to sit at Gods right hand. It is also said, *The Fathers received not the Promise, scil.* of Christs comming in the flesh to performe the worke of our Redemption: but as they received the promise of forgiveneſſe, and of the Spirit of Sanctification, so after their death they were taken into Heaven. They whose Pilgrimage and sojourning ceased with this life, they could not but be in their Countrey at home after this life. But Heaven is the Countrey of the Saints; for where their Father is there is their Countrey. Those who walked as strangers here on earth, because they looked for an heavenly Jerusalem, a City whose Maker was God, they leaving this earth were translated thither. The translating of *Enoch*, *Moses*, and *Elias* seeme to figure out no other thing, Christ was the fore-runner of *Enoch*, not in act, in respect of the assumption of his humanity into Heaven, but in vertue and merit. From the beginning of the world, a place was prepared for all, whom God had chosen in Jesus Christ, *Matth.* 25.31. and 20.23. but a place was to be prepared of Christ, for us, in respect of the promised paiment, by the force and efficacy whereof the effect was before obtained, but with respect to future labours, which were both certaine and present with God. For a morall cause, though it be not present in act, if it be supposed as future, may have its effect. The faithfull before Christ, when they removed out of these earthly tabernacles, were received into everlasting habitations. *Luke* 16.9. Now if the godly at the instant departed, were bestowed in any place but Heaven, they then did goe to mansions, which they were to leave in a short time, even then when Christ did ascend. Our Saviour promised to the penitent Theefe upon the Crosse, *This day shalt thou be with me in Paradise*: which if it was not into Heaven, but into *Limbus*, it was but for a short time; for that was to be broken up within a few houres space.

Act. 2.34.

Heb. 11.39.

Heb. 11.13, 14, 15, 16.

Heb. 11.5.

2 King. 2.11.

Luke 9.31.

Luke 23.43.

But to returne to the matter in hand, The Covenant of Promise and the new Covenant are so one for substance, that what is in the first for weight and essentiall, is in all the degrees following, and to be understood, though not mentioned; and whatsoever in any after degree appeares as substantiall to the Covenant, that was included

in

in the first propounding of it but in sundry accidents, which nothing hinder their substantiall unity, they are distinguished.

1 Ioh. 1. 1, 2. & 4. 14. Mal. 3. 1. Isai. 59. 15. First on the part of the Object, Christ exhibited in the New Covenant, is promised as to come in the Covenant of promise. For it was meete the promise should goe before the Gospell, and be fulfilled in the Gospell, that so great a good might earnestly be desired before it was bestowed, and that the expectation of them that waited for the consolation of *Israel* might not be frustrated.

Secondly, In the manner of administration and measure of faith. For the knowledge of Christ, and faith in him to come, was more obscure and darke, then the knowledge of him already come, and faith which doth behold him present. The manner of Christs Mediation was more sparingly and obscurely revealed: his person, the manner of execution of the office of Mediatour, and the benefits that we receive in him, more darkly unfolded, sometimes propounded in generall words, sometimes shadowed in types and figures, seldome more specially described. And the reason why these things at first were more darkely delivered, may be: first, because things present or past are seene more clearely then things to come: prophesies be obscure before the accomplishment. 2. The Church was then in her Infancy and rude, not come to her ripe age, the Lord in his infinite wisdome so disposing the matter. 3. It was meete the cleare and full revelation of this mystery should be reserved to Christ the chiefe Prophet. The Authour of life was to lay open and make manifest the way to life: Till the way into Heaven was really entred by the true high Priest, after the order of *Melchisedech*, it was not fully manifested: *Heb.* 9. 8. Under the Old Testament the way into the Holiest was not absolutely shut, but vailed, not altogether untraced, but not fully laid open: because our true and reall high Priest had not made satisfaction by the offering up of himselfe a sacrifice once for all, nor consecrated that new and living way through the vaile, that is to say, his flesh. 4. The minds of men were to be held in a longing desire and expectation of Christ: and the obscure revelation of Christ and his benefits did serve to raise their hearts to an earnest desire of his comming, in respect of the cleare revelation and great and glorious blessings they might then expect. But in this obscurity we may observe some degrees: Before the Law given by *Moses* the promise was more obscure: the Law being given,

Heb. 11. 17.

even

even to the times of the Prophets leſſe cleare: in the times of the Prophets even to *Iohn* the *Baptiſt*, more cleare. Even from the firſt giving forth of the promiſe untill the comming of Chriſt in the fleſh, the revelation was more cleare, diſtinct, ample, as the comming of the Meſſiah did approach neerer and neerer. For the Church by how much it was neerer to her beginnings, by ſo much it was the ruder, and therfore to be inſtructed in a more rude forme. As the time of the Sunne approacheth neerer, or if further off, ſo is the light that goeth before it, greater or leſſer: and as the time of the ariſing of the Sonne of righteouſneſſe is more remote or nigh at hand, ſo was the revelation that went before more dimme or cleare. It was meete and expedient that when the comming of the glorious King of peace and righteouſneſſe did draw nigh, the hearts of men ſhould be raiſed up in deſire and expectation of him: But the better they were acquainted with his perſon and office, the more diſtinctly they underſtood the time of his comming, the more lively taſt they had of the benefits they ſhould receive by him, and the greater tokens they ſaw of his glory approaching, the more their hearts would be enlarged to deſire and expect him. Moreover it was the good pleaſure of God to manifeſt the riches of his grace, not all at once, but by degrees, as he ſaw it moſt expedient for the glory of his great Name, and the good of his people in ſeverall ages and ſtates of the Church, of which we ſhall have occaſion to ſpeake largely in the Chapters following. But here two things muſt be noted to prevent ſome doubts that may ariſe. Firſt that clearenеſſe of Revelation is twofold. One on the part of the revealer, when the revealer dealeth ſo, that unleſſe he have a rude hearer, or altogether malitious, it may be underſtood of the hearer what he meaneth. The other cleare, even on the part of the hearer, when it is ſo great that the rudeneſſe of the hearer cannot hinder, that he ſhould not perceive what is ſpoken, but his malice only. In the firſt ſence, the revelation of Chriſt in the Covenant of the promiſe was cleare: but the teſtimony concerning the Kingdome of Chriſt could not be underſtood of a rude hearer before the accompliſhment.

If it be objected, how then could they be ſaved?

In the ſecond place it is to be obſerved, that Chriſt doth not ſave as clearly knowne, but as he is ſincerely acknowledged. But when the Revelation was ſparing and darke, no man can deny that

Christ was truly and unfainedly acknowledged in the Church of the Iewes. The word of God is the measure of faith, and that is true and saving faith, which believeth all things which are revealed, and in that manner wherein they are revealed, and therefore the faith of the Fathers was sound and effectuall, because they believed what God was pleased to reveale, and after that manner wherein it was revealed of God.

A Third difference ariseth from this; for Christ with all his benefits was proposed to the Israelites under types and figures. As the Priests, Altars, Sacrifices, Propitiatory, were all types of Christ his Priest-hood and Sacrifice: and the Land of *Canaan* a type of Heaven: the Lord leading the Iewes by the help of earthly things to heavenly and spirituall, because they were but young and tender; which was one cause why the Covenant was more obscure, heavenly things being wrapt up under earthly. But in the new Covenant Christ is offered to be seene with open face; the truth, substance and body of the things themselves is exhibited; and all vaile of figures removed, our minds are streight directed to heavenly blessednesse.

Exod. 24. 7. 8. Heb. 10. 1. Gal. 3. 16. Heb. 8. 1, 2 & 9. 7, 8, 9, 10, 11. Rom. 3. 25. 1 Iohn 2. 2. Heb. 3. 18. & 4. 2.

4. The variety of administration doth offer a fourth difference: for the Apostle compares the Nation of the Iewes to an heire as yet an Infant, that is under Tutours and Governours. The Christian Church to an heire come to ripe yeares.

Gal. 4. 1, 2. & 3. 23, 25.

And from this ariseth a fifth difference, That as an heire not come to yeares, not differing from a servant, the Church was held under the Ceremoniall Law, from which they that believe in Christ are delivered after the expiration of the time of nourture appointed of the Father.

Gal. 5. 1.

Sixthly they differ in the number of them that are called to the participation of the Covenant. The Covenant of promise was at first concluded within the Families of the Patriarkes, the rest having excommunicated themselves, and then within the confines or limits of Iudea: that in the Iewes there might be a most illustrious type of Election, and of rejection in the Gentiles, that is, of the Church of God and Sathan. But the partition wall betwixt Iew & Gentile being broken downe, the Covenant of grace was made with all Nations.

Deut. 32. 8. Matth. 10. 5, 6. & 15. 24.

Seventhly, the efficacy of Christ promised is lesser then of Christ exhibited. In the Covenant of promise, certaine promises concerning

Gen. 22. 18. Deut. 19. 8, 9.

cerning corporall blessings, were made unto the Fathers; and externall blessings were more esteemed, as Symbols of spirituall and heavenly: But under the New Covenant, blessings spirituall, and the gifts and graces of the Spirit are in more ample and plentifull manner powred upon the Church. Remission of sinnes though it was certaine with God, was lesse felt under the Covenant of Promise, because the cloud of the Law put betwixt the mercy of God and the eye of the soule; the grace of God was more obscurely revealed, and the meanes of expiating sinne by the death of Christ; as also because remission of sinnes was not really obtained by our surety, for as yet he had not made the satisfaction promised. The Spirit was powred in lesse plenty upon the faithfull: because that benefit was to be reserved to the times of Christ, who was first to receive the Spirit above measure in his humane nature, and thence to derive grace unto all us. The Iewes as heires were partakers of the Spirit of Adoption, but tempered with the spirit of Servitude, because they were Infants, under the yoke of the Law, the way to heaven not as yet clearely manifested: But the heire come to ripe yeares, is altogether led by the Spirit of Adoption. The sense of future glory was also more obscure, because there is more obscure mention of it, and of the way thereunto in the Old Testament. If we speake of some particular persons under the first Covenant, they were endued with greater gifts of the Spirit then many under the New: but more light of knowledge, and greater plenty and abundance of Grace is bestowed upon the Church in the time of the Gospell, if we respect the body of the Church and faithfull in Generall.

Ioh 3.34. Ioh. 1.16. & 7. 38, 39. Ioel 2.28. Rom 8.15. Gal 4 6.

Eighthly, the seales of the Covenant of promise were in number more, in signification more obscure, in use painfull and burdensome, peculiar to some people as the Covenant was, and to continue only untill the time of reformation: But the seales of the New Testament are in number few, in signification cleare, in use easy, common to all nations, and to endure for ever.

And from these grouds it may be concluded, That though the Fathers being delivered from the Tabernacle of the body, were made partakers of life eternall in Heaven. yet they had not before Christ that perfect state in Heaven, which now we and they are presently possessed of: for they were not to be perfected without us, as neither shall we be perfected before that blessed day of the second

Heb. 8. 6. & 10. 20. Heb. 11. 39. 40.

ming of Chriſt, wherein the body of Chriſt, that is, the Church, ſhall be abſolute and perfect every way. Not to inſiſt upon this, that the former Tabernacle ſtanding, the way to the Holieſt was not fully manifeſted, and that there muſt be ſome proportion betwixt the manifeſtation of the way unto and ſenſe of the future life, in this life, in them that be of ripe age, and the fruition of it in the life to come: This is certaine, the Fathers who died before Chriſt, did expect in Heaven their Redeemer, on whom they had beleeved for forgiveneſſe of ſinne and life everlaſting: even as ſoules now expect the Reſurrection of the body, the ſecond appearance of Chriſt to Judgement, in regard of which things they are not perfected. Now hence followed a want of much light and joy, which on the ſight of Chriſt, God man, entring the Heavens, did redound unto them: as we in earth now have not the fulneſſe of joy which then we ſhall have, when we ſhall ſee the accompliſhment of what we expect.

Chap. V.

Of the Covenant of Promiſe made with Adam immediately upon his fall.

The Covenant of Promiſe began immediately upon the fall, and reached unto the comming of Chriſt in the fleſh, which is obſcure in compariſon of the new Covenant, but in it-ſelfe receiveth diſtinction of degrees, according to the ſeverall breakings out of it to the darke world, and the growth from ſeverall manifeſtations of God, as was proportionable to the number and qualities of thoſe, who in ſucceeding ages ſhould take benefit: ſo that at firſt being like a young ſapling, it grew to be firme, alwayes a fruitfull tree. In Scripture it is delivered unto us under theſe degrees of growth, both in reſpect of fuller and more cleare manifeſtation, and as we may ſuppoſe of numbers that received benefit by it. Firſt, from *Adam* untill *Abraham*. Secondly, from *Abraham* untill the Covenant made with Iſrael upon the Mount. Thirdly, from *Moſes* to Chriſt: which muſt be ſubdiſtinguiſhed: for the Covenant which God did promiſe to make with Iſrael and Judah upon the delivery from the North Countrey, was to exceed the former

former Covenant, which he had made with their Fathers, when he brought them out of Egypt. *Jer.*23. 5, 6, 7, 8. The first breaking forth of this gratious and free Promise and Covenant was immediately upon the fall, and is expressed in these words, *I will put enmity between thee and the Woman, and between thy seed, and her seed: He shall bruise thy head, and thou shalt bruise his heele.* Gen.3.15. Herein God setting downe the irrevocable judgement and finall overthrow and destruction of Satan, the arch-enemy of his glory, and mans Salvation, Gods fearefull doomes-man: into whose power man was now fallen, he proclaimeth his rich grace and mercy towards mankind in Jesus Christ, the womans seed, who should breake the Serpents head. In the malediction of the Serpent is included the greatest blessing of God most mercifull towards miserable and wretched sinners. In reference to this gratious antient Proclamation of mercy the Gospel is called everlasting. *Revel.*14.6. *I saw another Angel flying through the middest of Heaven, having the everlasting Gospell,* not in respect of the future, but of the time past, *scil.* which was promised from the beginning of the world. For as the hils, paths, and desolations are said to be everlasting or antient, so the Gospell, that is from the beginning.

εὐαγγέλιον αἰώνιον. Apoc.14.6. ἔρημοι αἰώνιοι. Isai. 58. 12. & 61.4 τρίβοι αἰώνιαι. Jer.6. 16. & 18. 16. ἔθνοι αἰώνιοι. Deut.33.15. Gen.49.26. Isai.54.4. αἰσχύμα αἰώνιον. Jer.5.22. πρόσταγμα αἰώνιον.

This first Promise of grace and life was published by the Lord himselfe to mankind now dead in sinne, and enemies to God, that as they had heard from him the curse against sinne, and saw and felt the same in part executed upon them, so they should heare from him the promise of absolution, lest they should be swallowed up in despaire. When they should heare peace proclaimed by the Author of Peace and Judgement, both by him that was immediately provoked and offended by sinne, and came now to sentence the transgressours: when they should heare peace proclaimed by him in his owne person, by his owne voyce, it must needs put more life and encouragement into them, then if the glad tidings had been brought by some Messenger, or divulged by some Herauld only.

The party upon whom the Promises of mercy are setled, is here propounded as the seed of the woman, and under the next degree as the seed of *Abraham:* called the *Angel of the Covenant,* the *head of all things to the Church:* even *Jesus Christ the only begotten Sonne of God,* who being *God over all blessed for ever.* Mal.3.1. Eph.1.22. Joh.3.18. Gal.4.4. Rom.

Rom.1.3. *Rom.*9.5. should come of *David* and *Abraham*, and so of *Eve* according to the flesh, for she was the mother of all living. Christ God and man is made of God an *Adam* (often opposed to the first *Adam*, 1 *Cor.*15.21,22,23,45.) Head, root, common receptacle and store-house, in whom are treasured all good things, which from him are communicated to the faithfull. As in *Adam* our being naturall, our hopes of life and death, and in event our condemnation, was received, before ever they came to be applyed and received actually in us: So in Christ as in a common store-house every thing is first placed, which afterward is to be imparted to any beleever. The first *Adam*, created after the Image of God, but a meere creature only, was intrusted with the Promise of life Matth.28.19. for his posterity, and he betrayed all the body: But now God of his infinite mercy ordaineth a second *Adam*, even the seed of the woman, that is, Christ-man, but lifted up above the condition of a creature by union unto the Divine Person, that so as man he might be fit to receive that trust for men, as God he might undergoe the burden and charge, which was now greater then God laid upon the first *Adams* shoulders. To have put the prime right of the Covenant upon every particular, had left occasion to infinite fals; and withall opened a gap to dis-union, which the Lord abhorreth: To have chosen out a meere creature, and under the fall, how could he have made satisfaction for sinne formerly committed, or free himselfe from the bondage of Satan? Therefore that the Promise might be sure to the Heires of Promise, God puts this honour and charge upon Jesus Christ, who was the seed to come, to whom the Promises were made, Gal.3.19. and in whom all the Promises for all his brethren are *Yea* and 2 Cor.1.20. *Amen*.

It is cleare, that this battle pertained to the woman and her seed on the one party, and to this Devill that spake by the Serpent, and all the wicked, on the other party. *Dow.* But then it cannot in speciall be applyed to the Virgin *Mary*. If the Virgin *Mary* may be said to bruise the Serpents head, because Christ was borne of her, by the same reason we may say, she was crucified and died for us, &c.

The parties who are to partake of the benefits promised, are included in the woman as the Mother of the good, or rather Gen.4.25. under the former terme, the womans seed. For the word seed and 21.13. is sometimes taken for one, but often collectively, which must be judged by the circumstances of the place. Now in this Text by the woman is meant *Eve*, and by the seed of the woman, the posterity of the woman, those, *scil.* which degenerate not

not into the seed of the Serpent, which is proved by the opposition of seeds there made. For as the seed of the Serpent must be taken collectively, so also the seed of the woman, that the opposition may be fit. But by the Serpents seed are meant not only venomous beasts, but wicked men. 1 *Joh.* 3. 12. And the enmities fore-spoken of do pertaine to all the godly posterity of *Eve*, even from the beginning, so that the faithfull who lived before the manifestation of Christ in the flesh, cannot be excluded, but they must be understood under the name of the seed. Christ peculiarly was the seed of the woman, but the faithfull are comprehended under that title also; the seed of the woman is to be taken collectively, but so as it doth comprehend them only, who are not the Serpents seed, but opposite to them. Christ properly is the seed by which the Promise is to be fulfilled: the faithfull are the seed to whom the Promise is made: The Promise is made to the faithfull, and they are and shall be partakers of the Promise: but Christ only is the cause of the blessing to be communicated. Christ and the faithfull are comprehended under one kind of seed spirituall, not carnall: but Christ the principall, who in that seed doth so excell, that in him he doth bring all the seed of *Abraham* according to the Spirit unto unity; the faithfull are the seed also, as they shall inherit the Promise in and through Jesus Christ.

The worke of Christ the womans seed is to bruise the Serpents head: which is a phrase of speech fitted to the condition of the Serpent, which is obnoxious to this hurt, when he is compelled to creep on the ground, that his head should be crushed and bruised by the feet of men. And thereby is signified, that Christ should destroy death, and him that had the power of death, that is, the devill, *Heb.* 2. 14. that he should destroy the workes of the devill. Joh. 12. 31. 1 *Joh.* 3. 8. And this is true of the faithfull also by communication with Christ. Christ hath bruised the Serpents head by his owne power: but the faithfull overcome by the power of Christ. The victory is common to all the seed: but the author of victory in the seed, is he who is the Head and chiefe, and to whom as to an Head, the

The Papists reade it *Ipsa*, contrary to all Hebrew copies, and all circumstances of the Text. The Septuagint translates it αὐτὸς or αὐτὸ: *Chrysost. Hom.* 17. in Gen. hath αὐτὸς, though his Latine Interpreters hath made him say *Ipsa*. *Iren. l.* 2. *adverſ. hæreſ. c.* 38. seems to have read it *Ipsum*. *Andradius def. l.* 4. *Comas. l.* 2. *c.* 15. *Cajetan. Steuchus. Cosmop. in Gen. c.* 3. *Pagnine, Ar. Montanus, Sacrabosco, Francis. Georg. tom.* 1. *Pathemat. probl.* 15. *Felisius elucidat.* Gen. 17. 2. Gal. 3. 16. *Decal. præc. l. c.* 49. *Riber. in* Hab. *l.* 1. 5. *& de Tempt. l.* 2. *c.* 2. *Perer. in Dan. sap. Lindan. de opt. genere interpretandi. l.* 2. *pag.* 126, 127. dislike the reading. See *Cypr. sect. Adversus Iudæos. l.* 2. *c.* 9. *Panel Leo. Sermo* 2. *de Nativ. Dom. Rainold. præfat. de Idol. Rom.* §. 6.

the unity of all the reſt is reduced. *Ye have overcome the evill one*, 1 *Joh.* 2.13. By bruiſing the Serpents head we muſt not only underſtand the deadly wound given to the actors perſon and his inſtruments, but the deſolation of thoſe workes, which the Tempter had by the fall planted in the nature of the fallen creature, as pride, vanity, ignorance, luſt &c. 1 *Joh.* 3.8. *Epheſ.* 2.15. Now the nature of the fallen creature is ſuch, that if you continue his being, and remove off him the workes of the Serpent, you muſt neceſſarily bring in the contrary habits of Grace and goodneſſe, as of knowledge, faith, love, feare and other Graces of the Spirit. So that under this one bleſſing is comprehended whatſoever is neceſſary to ſpirituall bleſſednes. For if Sathan be vanquiſhed, the curſe of the Law is removed, ſinne is pardoned, the Image of God repaired, ſpirituall freedome and adoption obtained, and everlaſting happineſſe ſhall in due time be poſſeſſed. All theſe bleſſings, which concurre to make up perfect happineſſe, are inſeparably linked, and the poſſeſſion of any one is an undoubted pledge of the reſt in due ſeaſon to be injoyed, So the Apoſtle ſaith, *God that cannot lie, promiſed eternall life before the world began*, or rather, *ante tempora ſæcularia*, that is, from the beginning of ages, ſcil. in that famous promiſe of the bleſſed ſeed. It ſeemes ſomewhat harſh to interpret the word *promiſed*, by decreed to promiſe: and therfore it is better to referre it to this promiſe made from the beginning of the world. And it is manifeſt, by this phraſe πρὸ χρόνων αἰωνίων, he meaneth nothing but what the ſame Apoſtle ſignifieth by χρόνοις αἰωνίοις, *Rom.* 15.25. and nothing is ſignified thereby, but what elſewhere the ſame Apoſtle doth intimate by this phraſe, ἀπὸ τῶν αἰώνων, *Epheſ.* 3.9. and ἀπὸ τοῦ αἰῶνος, *Col.* 1.26. and that notes the ſame that ἀπὸ τοῦ αἰῶνος, *Act.* 15.18. as εἰς τὸν αἰῶνα, *Heb.* 7.24. and εἰς τοὺς αἰῶνας, *Heb.* 13.8. are the ſame. But this phraſe ἀπὸ τοῦ αἰῶνος, in it owne force and propriety doth not ſignifie from eternity, *Luk.* 1.70. *Act.* 3.21.

Rom 16.20. Luk. 11.21.

Tit. 1.2. πρὸ χρόνων αἰωνίων, *Mead. in Ap.* 14.6.

Ier. 28.8.

But how muſt the Serpents head be bruiſed? even by Chriſts ſuffering death to ſatisfie revenging Iuſtice, which was offended by tranſgreſſion under the former Covenant. This is expounded under this terme of bruiſing his heele by the Serpent and his ſeed: which worke and labour of love is typified in the blood of the Sacrifices, executed in his croſſe and paſſion. The devill and all his inſtruments (the Scribes and Phariſees and Romanes whom Chriſt calleth

calleth the children of the devill) laboured mightily to bring him to the crosse, supposing they had gotten full conquest when he was laid in the grave: but when they hoped to have vanquished him, the Kingdome of darknesse was utterly overthrowne, Sathan, sin and death were conquered and taken captive, and whatsoever might be brought against us, was taken away, as the least bill or scroale, *Col.*2.14,15. 1 *Ioh.*3.8. 1 *Pet.*3.18. Christ was wounded in the heele: but by the power of his divine nature, he soon recovered of his wound: *being put to death concerning the flesh, he was quickned by the Spirit, and liveth through the power of God.* 2 Cor. 13.4. 1 Pet.3.18. But by the wound he received, he wounded his enemies irrecoverably: he bruised the head of the Serpent, which wound is deadly, *He spoyled principalities and powers, and made a shew of them openly.* And it is not improbable, that in reference to this promise, that Christ by his death should conquer and subdue the enemies of our Salvation, he is said to be the *Lamb slaine from the foundation of the world, Rev.*13.8. For what can we understand by that phrase *from the foundation of the world*, but frō the beginning, which cannot note eternity which is without beginning: for then from the beginning should be as much as before all beginning or without beginning. But seeing the death of Christ to vanquish and subdue the enemies of our soule is published in this ancient and famous promise, ever renowned in the Church of God, in reference to it, it may be said, that he was slaine from the foundation of the world.

The very fight it selfe was triumph: while the Devill ran with all his might against Christ; he killed himselfe. Angry Bees stinging once, make themselves drones for ever: So Satan.

These words doe containe a manifest distinction betwixt the seed of the woman and the seed of the Serpent, and a promise of assured victory to the seed of the woman over Sathan, and all spirituall enemies to be administred according to the decree of God. So we reade, that the names of some are written in the booke of life from the foundation of the world, *Rev.*17.8. that God hath saved some, and called them with an holy calling, not according to their workes, but according to his owne purpose and grace, which was given them in Iesus Christ before the times of the ages, 2 *Tim.*1.9. that God hath from the beginning chosen some to Salvation through sanctification of the Spirit and beliefe of the truth, 2 *Thes.*2.13. In all which passages that choosing, writing and calling is to be understood, which is taught in this famous promise, whereunto they seeme to be referred. For the phrase is, *from*

ἀπ' ἀρχῆς. *the beginning* or *the beginning*, doth sometimes note the time of the constitution of the Iewish Church, and its policie, presently from the going out of *Egypt*: as *Psal.*74.2. Remember the Congregation which thou hast purchased of old. LXX. ἀπ' ἀρχῆς, It signifies also the beginning of the dispensation of the Gospell preached of Christ himselfe: for then a new manner of revelation of the Doctrine of the Gospell was brought in, *Luk.*1.2. Also from the beginning is as much as from the beginning of the world, from the foundation of the world, or at least, little after the beginning of the world, *Ioh.*8.44. the devill is said to be a murderer from the beginning, and to sinne from the beginning. 1 *Ioh.*3.8. The word beginning absolutely and precisely put, is taken one of these wayes, but with an addition or restraint from the circumstances of the Text, it imports some other beginning, as of the preaching of the Gospell, to this or that place or people, or the like; as *Phil.* 4.15. 1 *Ioh.*2.7,8,23,24. But this phrase from the beginning never imports from eternity, in any passage of Scripture: and it is somewhat strange to interpret the beginning of duration by eternity, which is essentially and absolutely without beginning of duration. Now when the Apostle saith, God hath chosen the Thessalonians from the beginning, what can we understand thereby, but God hath manifested some outward declaration of their election, according to this famous promise made to *Adam* and *Eve*, that the seed of the woman should breake the Serpents head. Some would referre it to the time that the Gospell was preached amongst them, or to the time of their effectuall calling: but the word *beginning* precisely and absolutely put is never so taken; neither can it be said, that the Thessalonians were chosen as soon as the Gospell was first preached unto them: for it may well be, that it was often preached unto them before they believed: nor from the beginning of their effectuall calling, if (as they would have it) the faithfull persevering, not simply the faithfull, be the object of Gods Election. Of the other Texts alleadged the same may be said, unto which the foresaid answer can in no sort be fitted: so that we may conclude, in all the fore-cited passages there is an apparant allusion to this grand, ancient promise of mercy proclaimed immediately upon the fall, setting forth a manifest difference betwixt the seed of the woman and the seed of the Serpent, according to the election of God. Besides, in these words is implyed

a Covenant consisting of a promise and stipulation, made not internally alone with the heires of promise, but externally administred, offered unto and accepted of all the members of the Church, viz. of *Adam* and *Eve*, and all their posterity, that were dedicated to God by them, or did accept or receive the promise of mercy. If no Covenant had been made, there could have been no Church, nor pleasing service tendered unto God. If this Covenant had not been externally administred, no unregenerate man could have been in the Church, nor have communion in the ordinances of Religion. But by vertue of this Covenant, *Cain* as well as *Abell* offered Sacrifice unto God, as a member of the Church, and after his Sacrifice was rejected he heares from God, *If thou do well shalt thou not be accepted?* which is a promise of the Covenant that tooke place after the fall; for the former Covenant made no mention of mercy to be vouchsafed to the delinquent upon repentance, nor of acceptance after transgression. Of this Covenant there be two parts; first a promise, 2. a stipulation. The promise is, that God will pardon the sinnes of them that repent unfainedly, and believe in his mercy: which he doth truly promise to all in Covenant, and effectually bestow upon them that be heires of the promise. 2. The stipulation is, that they believe in him that justifieth the ungodly, and walke before him in all wel-pleasing. This may be gathered, becaus the promise of forgivenesse cannot be received, but by faith, and by faith it is that we overcome the world, and vanquish Sathan, the enemy of our soules. Thus we reade, that *by faith the Elders obtained a good report*: and that *by faith Abel offered unto God a more excellent Sacrifice then Caine: by which he obtained witnesse that he was righteous*: and that *by faith Enoch was translated, that he should not see death*: and that *Noah became heire of the righteousnesse which is by faith*: which is an argument sufficient, that they understood how faith was required in this Covenant or promise. And seeing it is the property of faith to worke by love, and to be fruitfull in all good workes, of necessity if faith be commanded, obedience is required, though not as the cause of life, yet as the way to life, and the fruit of faith. If we must beleeve in God, we must also walke with God, and worke righteousnesse. To whom God gives to believe in him, to them he gives to obey, and doe all his Commandements; as he doth to all that be effectually and internally in Covenant with

Gen. 4. 3, 4.

Heb. 11. 2, 4, 6

his Highneſſe: and of whom he requireth faith in his Promiſe, of them he exacteth obedience to his Commandement; *ſcil.* of all them that be outwardly in Covenant. Thus we find, that by faith *Enoch* walked with God, or walked before God in all well-pleaſing. *Heb.*11.5,6. *Gen.*5.22,24. And to what end is remiſſion from ſinne promiſed, that man ſet free from the curſe of the Law and ſtroke of revenging juſtice ſhould wallow in profaneneſſe? No, but that he ſhould ſerve God in holineſſe and righteouſneſſe all the dayes of his life.

But how doth God require theſe things at the hand of the reaſonable creature fallen, unleſſe he give them ſufficient grace to beleeve if they will?

The anſwer is, man in the ſtate of Innocency, being made after the Image of God, had power both to beleeve and obey, which being loſt by ſinne, God is not bound to repaire. And though he had not juſtifying faith, becauſe it argueth imperfection and ſinne, and could not looſe what he had not: yet by tranſgreſſion he brought himſelfe into ſuch a ſtate of bondage and wrath, which could not be removed but by faith in Chriſt.

2. When God in juſtice doth ſhut men up in ignorance and unbeliefe, and with-hold from them both the graces of his Spirit, and the meanes thereof, his judgements are juſt, though ſecret. And if for the ſinne of man, God may juſtly caſt off millions, and not vouchſafe ſo much as outward meanes of Salvation unto them; he may alſo exact faith and obedience upon promiſe of pardon and eternall happineſſe, when he doth not deliver them from thraldome and bondage ſpirituall whereunto they plunged themſelves. Was it injuſtice in God to promiſe acceptance to *Cain* if he did well, when as yet he was not ſet free from the bondage of Sathan.

3. God doth deny nothing to them that be outwardly in Covenant with his Highneſſe, that he is bound to give either in juſtice or by promiſe, ſo that it will be in vaine for them to plead with God: for if they come ſhort of mercy promiſed, it is through their own wilfull neglect or contempt.

4. No man is hindred from beleeving through the difficulty or unreaſonableneſſe of the command, or through his owne ſimple infirmity, as being willing and deſirous to beleeve, but not able; which inability deſerves pitty: but his inability is of corruption

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and wilfulneſſe: he doth not beleeve, becauſe he will not, he is unable, becauſe he doth not covet or deſire, which is inexcuſable.

5. His inability to beleeve is joyned with the wilfull refuſall of mercy promiſed and voluntary purſute of ſome inferiour good, as more to be deſired then Gods favour. But of this more in the next degrees of the Covenant.

Under this Covenant outwardly adminiſtred, were comprehended both *Adam* and his poſterity, even ſo many as he ſhould dedicate unto God, or ſhould accept of the Covenant, untill by wilfull departure from the faith and worſhip of God they diſcovenanted themſelves, and their poſterity. As the Covenant was after made with *Abraham* and his ſeed, and is now made with beleeving Parents for themſelves and their children after them: ſo was it with *Adam*, and thoſe that ſhould deſcend from his loynes.

They that lived under this adminiſtration of the Covenant did offer ſacrifice unto God by divine inſtitution and appointment, as is manifeſt in the example of *Abel* and *Noah*. We reade not indeed, that God gave any Commandement touching burnt offerings or ſacrifices: but without queſtion what they did, was done by divine preſcription. What a faithfull ſervant doth on earth, which he cannot doe but by command and appointment of his Maſter, for that, if he doe it, we preſume he hath the Commandement of his Maſter, although he doe not ſay ſo. But *Abel* and *Noah* faithfull Servants of God, offered ſacrifice, which they could not well doe, but by the Commandement of God: therefore they were ſo commanded, though ſo much be not expreſſed. All Ceremonies which ſignifie grace are ordained of God, or they be unlawfull. But the Sacrifices were Ceremonies which ſignified grace. It is written of *Abel*, that *by faith* he *offered a better ſacrifice then Cain*, and that *God had reſpect unto Abel and his ſacrifice*: Of the ſacrifice of *Noah* it is ſaid, that *God ſmelled a ſavour of reſt*: but in faith the ſacrifice could not have been offered, if it had not been preſcribed: it ſhould not have been accepted, if it had not carried the ſtamp of God. For thoſe Sacrifices were the types of Chriſt, and ſeales of propitiation and remiſſion of ſinnes in and through the bloud of Jeſus: which muſt be preſcribed, or they cannot be accepted. Theſe Sacrifices then were inſtituted of

Quemadmodum in terris, quum famulus aliquid agit, quod non poteſt niſi juſſu Domini, & nũ eſt ſultus, omnes intelligunt, eum habere mandatum, etiamſi non dicat. Bell. de Sacr. Conſ. l. 2. c. 2.

God, and may well be called seales of the Covenant, as they did signifie remission of sins in and through the bloud of Christ, our true Priest and Sacrifice. Whether God was pleased to confirme his Covenant by any other visible signes or seales, in that state of the Church, is more then the Scripture hath revealed.

One question remaineth to be discussed, *scil.* Whether this Covenant of Promise was made in *Adam* with all and every Infant that should afterwards be born into the world?

There be some that hold the affirmative part, *viz.* That all Infants, whether borne of beleeving, or infidell parents, are comprehended under the Covenant of Grace, according to the internall efficacy, though not according to the externall administration, so as they be truly and effectually partakers of the benefits promised therein. But the Authors of this opinion doe neither consent with themselves in this, nor with the truth. Not with themselves: for they say Christ died for all men considered in the common lapse or masse, in respect of impetration, not of application. But if all Infants be partakers of the Benefits of Christ, he died for them, and so for all men in respect of application: all men are effectually regenerated, justified, sanctified and adopted, untill by disobedience they fall from that estate. Againe they confesse, that God with the Fathers may and hath reprobated the children, which is directly contrary to this assertion. *Arm. in Perk. pag. 92. Probas (Perkinse) gratiæ rejectionem præviſam, non esse causam deſertionis, quia Infantes extra fœdus evangelicum morientes, gratiam non repudiaverunt, qui tamen reprobi sunt, & à Deo deſerti: At, inquam ego in Parentibus, avis, abavis, atavis, tritavis Evangelii gratiam repudiarunt, quo actu meruerunt, ut à Deo deſerentur. Velim enim mihi ſolidam adferri rationem, cur cum omnes in Adamo contra legem peccaverint, poſteri ejus, atq; eo ipſo pœnam meriti ſunt & deſertionem, etiam infantes in ſuis parentibus quibus gratia Evangelica oblata eſt, ac repudiata, non peccaverint contra gratiam Evangelii: Perpetua enim eſt fœderis Dei ratio, quod filii in parentibus comprehendantur & venſeantur.* And whereas they teach that Christ died for all men in respect of impetration considered in the masse, but not as impenitent, unbeleevers, or obstinate, let this opinion stand, and he died for impenitent and unbeleevers only in respect of impetration, but for all men in the masse effectually, so as they be actually set into the

the ſtate of grace, and made partakers of the benefits of Chriſts death. It is contrary to the truth. For no ſuch thing can be found in the Scripture. In this firſt promiſe we find a manifeſt diſtinction betwixt the ſeed of the woman, and the ſeed of the Serpent: but that all Infants be of the ſeed of the woman, that we reade not: and therefore we cannot receive it. And when we ſee by experience, that many thouſands are excluded from the externall Covenant, and God hath left them without all meanes, whereby they ſhould come to the knowledge of Chriſt if they live, we cannot thinke all Infants effectually to be comprehended within the Covenant, and to be partakers of the good things promiſed therein. We know God is not tied to the meanes, nor doe we abſolutely exclude every particular man from the grace of the Covenant, who is excluded from the Covenant outwardly adminiſtred: but we cannot thinke, they ſhould univerſally be partakers of the grace of the Covenant, who are rejected and caſt off in reſpect of the externall pledges and adminiſtration. And if all Infants be partakers of the benefits of the Covenant, it is a wonder the fruits thereof doe ſeldome or never ſhew themſelves in them that live; or that God ſhould leave them in ſuch condition, as if they live, it is ten thouſand to one, being deſtitute of all meanes to bring them to the knowledge of Chriſt, they ſhall fall from the grace received, and ſo plunge themſelves into eternall perdition. Whether this opinion will ſtand with the tenour of the Covenant as it was renewed and further manifeſted to *Abraham* and the Iſraelites after him, we ſhall have occaſion to conſider in the Chapters following.

Chap. VI.

Of the Covenant of Grace as it was made and manifeſted to Abraham.

THe Covenant made immediately upon the fall with *Adam* and *Eve*, God delivers it by accident, when he denounced judgement upon Satan, and in that whole paſſage doth not mention the name of a Covenant: but in the further manifeſtation of the Covenant of Grace to *Abraham*, God doth not only of purpoſe fall into it, and directly look at it, but openly declares the nature of the

the Covenant. *Gen.* 17.7, 8. And what is more remarkeable, God would have *Moſes* ſpend many Chapters in opening the ſpeciall paſſages of this grand contract betwixt God and *Abraham*. At the firſt breaking forth of the Covenant, it was propounded in dark and cloudie termes, not eaſie to be underſtood, and moſt things ſparingly expreſſed, and indeed rather implyed then expreſſed: In this ſecond riſe and further manifeſtation of the Covenant, we have it laid downe in a plaine and conceiveable language to all whom it concernes. *Gen.* 17.7. *I will eſtabliſh my Covenant betweene me and thee, and thy ſeed after thee in their generations for an everlaſting Covenant:* and it is fully expreſſed both in reſpect of the Head and Purchaſer or Undertaker, the confederates in this Covenant, and ſubfederates, the good things promiſed, and conditions required therein. That place of *Gen.* 3. is ſeldome alledged in holy writ, but now and then by way of alluſion: but thoſe of the Promiſe made to *Abraham* and his ſeed often preſſed in the perſon of Chriſt, not only as Meritor of the Promiſe, and Satisfier of revenging wrath, nor yet as Maker of the Promiſes, nor only as Ratifier of the Promiſes by his death, nor as having the prime part in the Promiſes as man and Head, but as Treaſurer of them for the whole ſeed of *Abraham*. For *all the Promiſes of God in him are Yea and Amen, to the glory of God by us.* 2 *Cor.* 1.20. And *Paul*, when he had to doe with the falſe Apoſtles, who would have blemiſhed this free Covenant made with *Abraham*, by the Covenant of the Law, *Gal.* 3.15,16,17. he ſo inſiſteth upon it, as that in a ſort he preferreth this manifeſtation, and proveth that it was confirmed of God in Chriſt, and could not be diſanulled by the Law.

This Covenant was made in forme of a Promiſe to be performed according to the purpoſe of Election: *In thy ſeed ſhall all nations of the earth be bleſſed:* and in forme of a Covenant conſiſting of a free Promiſe and reſtipulation, *I am God all-ſufficient, walke before me, and be thou perfect:* *Gen.* 17.1. And therein the inward force and vertue of the Covenant is to be diſtinguiſhed from the outward adminiſtration, as we are to ſhew hereafter.

The Head upon whom this Covenant is ſetled, both as Undertaker and Confirmer, Purchaſer and Treaſurer of all good things promiſed therein, is Jeſus Chriſt: which is more fully expreſſed

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and often repeated in this second breaking forth of the Covenant. *Gen.*17.3,4. and 18.18. and 22.18. *In thy seed shall all the nations of the earth be blessed:* which cannot be understood of the seed collectively but singularly, *scil.* of Christ, as the Apostle expressely proveth, saying, *Now to Abraham and his seed was the promise made, he saith not to the seeds, as speaking of many, but of one Who is Christ.* Gal.3.16. But we must not conceive the Apostles argument to be taken from the Grammaticall use of the word *Seed:* for that is often put collectively in the singular number: but from the quality of the blessings there promised, which could not be accomplished in any other but in Christ alone. And this is evidently holden out to be the literall sense in other places. *Acts* 3.24,25. But where shall we find mention of the passion of Christ in this expresure of the Covenant unto *Abraham,* which in the first manifestation was clouded in the phrase of bruising his heele: and is essentiall to the Covenant of Grace in any overture of it, as containing the price and ransome by which all hinderances are removed, as the Apostle saith, *Christ was made a curse for us, that the blessing of Abraham might come on the Gentiles.* Gal.3.13,14. Some answer, that this is thrice put on in the passage of this Covenant with *Abraham;* first, in the federall confirmation by the figments with the smoaking fornace, and burning lamps, which passed between those pieces, *Gen.*15.8,9,17. which howsoever it typified the dividing of *Abrahams* seed in Egypt with their fiery labours and sorrowes: yet primarily the type expresseth the torment and rending of Christ *Abraham* his prime seed, and by the fornace and fiery lampe, the wrath of God that runneth betwixt, and yet did not consume the rent and torne nature. Secondly, they conceive this perpession of Christ was expressed in the bloud of the Circumcision. *Gen.* 17. 10,11. For they be of opinion, that where God commands shedding of bloud in any his ancient Ordinances, it doth fully reach unto the bloud of Christ, and his everlasting Testament. The bloud which was shed in the signes ordained to seale the Covenant of Promise, what did it signifie but the bloud of Christ, whereby the Covenant was to be sealed. Lastly, we may find a full expression of his passion in the resolved sacrifice of *Isaac,* which was typicall the death of Christ, and the Ramme in his stead: wherein is set forth an Embleme of Gods love unto the world, in that he hath truly sacrificed his only Sonne Christ to take away sinne. *Joh.*3.16.

And if some of these be not lively expressions, it may seeme to be implyed in the very Promise: for how should the blessing promised come upon the posterity of *Abraham*, if the promised seed had not borne the curse of the Law, and by suffering removed it, that mercy might be glorious in conferring righteousnesse and life eternall.

παραβολὴ *in typo vertit Tremelius ex Syri interpretis* מתלא *quæ vox Hebraicè est, & apud Evang. Matth. 13. 35. Propheta Psal. 78. 2. redditur* παραβολὴ. *Theod. in Epist. ad Hebr. 11.*

In the former Covenant a secret honour was put upon *Eve*, as she was made (if we may so speake) the first pipe whereby God conveyed the grace of his Covenant unto her posterity, who did not degenerate into the seed of the Serpent. But here the Covenant is made with *Abraham*, who received it, not as an example only, nor as a type, but as an Ordinance leading unto the conveyance of the same Covenant to all the confederates. In which sense it is plainly spoken to in the Epistles to the *Rom.* and *Gal.* and he called the Father of the faithfull. *Rom.* 4. 11, 12, 16. and they which are of the faith the *children of Abraham*. *Gal.* 3. 7. the *seed of Abraham*, *Gal.* 3. 29. *Abraham* is not the Father of the faithfull effectively, as if he should be the worker of faith in all, or that men should be borne faithfull of him: For so God only by the holy Ghost is the Father of the faithfull: But analogically for the grace of the Covenant given unto him on that condition and priviledge, that as Fathers transferre and passe over their rights and inheritance to their children: so he as a Father should propagate the righteousnesse of faith and free blessednesse to all the faithfull by Doctrine, Example and Covenant. So that all who receive this Covenant from God in Christ, doe likewise by faith draw it through *Abraham*, to whom the promise was made, *Gal.* 3. 16.

Gen. 17. 7.

The Subfederates are described, and by that differenced from all the world, to be *Abrahams* seed. *I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee.* Where these specialties are holden out. That God will be as good a God to *Abrahams* seed, as he is to *Abraham* himselfe, and that whatsoever right by the Covenant was invested upon *Abraham*, should descend as from a Parent under this Covenant, to all his seed by vertue of this Covenant made with him. But we must distinguish *Abrahams* seed. For sometime by the seed of *Abraham* is meant Christ, who is the prime and principall seed, who

Gen. 18. 22. Gal. 3. 16.

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first entred the Covenant as Purchaser, Maker, Confirmer, and upon whose person it was setled for us all by *Abraham*. Againe, by *Abrahams* seed are meant all that receive this Covenant from him, whether by outward administration only, or internall force and vertue also. In the eye of God and Scripture all beleeving Gentiles are the seed of *Abraham*, which may be called the Christian seed. *In thee shall all Nations of the earth be blessed:* which must needs be understood of the Gentiles which should beleeve, and is plainly so interpreted by the Apostle: *Therefore it is by faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of us all; As it is written, I have made thee a Father of many Nations. That he might be the Father of them that beleeve, though they be not circumcised, that righteousnesse might be imputed to them also. And if ye be Christs, then are ye Abrahams seed, and heires by Promise.* All beleeving Jewes and Proselytes are comprehended under the seed of *Abraham*, and may be called the spirituall seed, in opposition to the carnall or naturall seed only. This distinction of *Abrahams* seed spirituall and naturall the Apostle plainly specifieth; *Neither because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed. Besides, all that descend from the loynes of Abraham*, and all that were borne in his house, and bought with his money are counted for the seed, though indeed many of them were wicked and prophane. Therefore *Abraham* is commanded to circumcise every man-child, both him that is borne in his house, or bought with money of the stranger, which is not of his seed. Thus *Ishmael, Esau*, and others were circumcised, counted *Abrahams* seed, and under Covenant, untill they fell away, and discovenanted themselves; but their posterity are not counted for the seed, because they utterly fell away, and departed from the faith. The whole Nation of the Jewes descending from *Jacob*, was accounted the seed of *Abraham*, untill the time of Reformation, though many amongst them were wicked, and oft-times fell away. *I know* (saith our Saviour to the Pharisees) *ye are Abrahams seed, but yee seeke to kill me, so did not Abraham.* In respect of the externall administration of the Covenant they were counted the seed: but

Gen. 12. 3. and 18. 18. and 22. 18. Rom. 4. 16, 17. ver. 18.

Gal. 3. 14, 29.

Rom 9. 7, 8. and 2. 28, 29.

Gen. 17. 11, 12, 13.

John 8. 37.

they walked not in the steps of the faith of *Abraham*, and therefore indeed and truth they were not the seed. And the Apostle speaking to the Jewes, who had put Christ to death, saith, *Ye are the children of the Prophets, and of the Covenant, which God made with our Fathers, saying unto Abraham, And in thy seed shall all the Kindreds of the earth be blessed.* Act. 3. 25. Further it is to be observed, that in all the seed the Covenant reacheth to Infants borne of the seed under the Covenant, which was the reason why they must receive the seale of the Covenant at eight dayes old. Neither must we put off this, that Infants have only *jus fœderis*, for they be *fœderati*. *Your children are holy*, saith the Apostle, 1 *Cor.* 7. 14. Holy by Covenant, though by nature sinfull. Indeed it is true they be not capable of many actuall injoyments under the Covenant, nor of actuall Faith: but through the free grace and acceptation of God, the Promise of forgivenesse, and the Kingdome of Heaven belongeth unto them. So that if any person come into Covenant and procreate children, that man and his issue are *fœderati*, and may grow up into a further body from that beginning. From this we may see the true ground of all Covenants as they receive difference from the parties injoying, whether personall, family-Covenants, or nationall. Personall is the cause of family-Covenants, as *Abrahams* Covenant, the ground of his Families entrance: and so the Covenant made with the Family the ground of nationall, as in the Families of *Jacob* cast together, made all Israel under Covenant. And herein appeares the truth of the former distinction, that the Covenant is made according to internall force and efficacy, or outward administration only. Luk. 18. 9.

The things on Gods part promised under this manifestation to *Abraham* and his subfederates are held forth in these and the like expressions: *I will make thee a great Nation, and I will blesse thee, and make thy name great, and thou shalt be a blessing. And I will blesse them that blesse thee, and curse him that curseth thee: and in thee shall all Families of the earth be blessed. Unto thy seed will I give this land. Lift up now thine eyes, and look from the place where thou art, Northward and Southward, and Eastward and Westward. For all the Land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbred. Feare not Abraham, I am thy shield, and thy exceeding great reward. Looke* Gen. 12. 2, 3. ver. 7. Gen. 18. 18. Gen. 13. 14, 15, 16. Gen. 15. 1. ver. 5.

now

now towards Heaven, and tell the starres, if thou be able to number them. And he said unto him, So shall thy seed be. I am the Almighty God: and I will make my Covenant between me and thee, and will multiply thee exceedingly, and thou shalt be a Father of many Nations. And I will make thee exceeding fruitfull, and I will make Nations of thee, and Kings shall come out of thee. And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the Land wherein thou art a stranger, all the Land of Canaan for an everlasting possession, and I will be their God. By my selfe have I sworne, saith the Lord, for because thou hast done this thing, and hast not with-held thy Sonne, thy only Sonne, That in blessing I will blesse thee, and in multiplying I will multiply thy seed as the starres of heaven, and as the sand which is upon the sea-shore, and thy seed shall possesse the gates of his enemies. And in thy seed shall all the Nations of the earth be blessed, because thou hast obeyed my voice.

Gen. 17. 1. 2. 3. 6. 7. 8. ver. 19. Gen. 22. 16, 17, and 14. 7.

The grand Promises of this Covenant are, that God would be the God of *Abraham* and of his seed, whereby is signified, that God would be to him, what he had revealed himselfe to be, his King, and Father, his Portion and Protectour; that he would pardon his sinne, write his Law in his heart, leade him into all truth, defend him from all evill, and in due time receive him unto glory. *Happy are the people that be in such a case: yea, blessed are they that have God for their God. This God is our God for ever and ever, he shall be our guide untill death.* And this is implyed, in that the Lord expressed himselfe unto *Abraham* to be Almighty, or All-sufficient, the nurse of all living things, strong, and potent to doe whatsoever he will, who can bring all things to nothing, as he made all things of nothing, can give and take away, give plentifully, abundantly, as pleaseth himselfe, whose goodnesse doth copiously reach unto all his creatures. The Sept. Interpreters sometimes expresse this title by the common name of God: sometimes they omit it altogether, and for *I am God Almighty*, they translate I am thy God: sometimes they put for it, the God of heaven, *Psal.* 91. 1. sometimes they render it by a word that signifieth fit, sufficient, strong and potent. *Job* 31. 2. but most commonly Almighty, Omnipotent, able to doe all things, *Job* 15. 25. and 22. 25. and 23. 16. and 26. 16. and 27. 11. and paraphrastically, who hath made

Psal. 33. 18. and 144 15. Psal. 48. 14. *Hieron. in Ez. 1. Shaddai. Sym. Theod.* ἱκανὸν. *transtulerunt, quod nos fortem, robustum possumus dicere* Isai 13. 6. שַׁדַּי Sept. παρὰ τὸ θεῖν. Gen 49. 25. Gen. 17. 1. and 28. 3. and 35. 11. χληρονόμιε ἱκανὲ. *Sept.* παντοκράτωρ. ὁ τὰ πάντα ποιήσας τὸν ἐπερχόμενον.

all things, *Job* 8. 3. Sometimes they turne it heavenly, *Psal.68.* 15. once they retaine the Hebrew word שדי, *Ezek.* 10.5. and once they use an expression, which comes nigh to selfe sufficiency and contentation, *Job* 29.5. *qui materia copiosus est valde.* But when God manifested himselfe to *Abraham* to be God Almighty, the meaning is not so much to expresse what God is in himselfe, as what he would be to *Abraham* and his posterity: as afterwards when he saith he would be knowne unto them by his name *Jehovah*, therby is meant that he would give being to the promises formerly made unto them. And in many passages, when the Scripture speakes of the eternity of God, the absolute eternity which respects God himselfe, is not understood: but that wherby he will shew himself eternall in his love and favour and rich grace towards his people. *Art not thou from everlasting, ô Lord our God, we shall not die.* And when the promise was made to *Abraham*, *that in him*, or in his seed, *all nations of the earth should be blessed*, therein was preached the Gospell unto *Abraham*, that the Gentiles should be turned from their sinnes, justified by faith, adopted to be the Sonnes of God, made partakers of the promised Spirit, and receive the Inheritance purchased for the Saints.

ὅτε μυθῳ ὑλιώδες λέγειαν.

Exod.6.3.

Psal.90 2. Psal.102.12, 13,28,29. Heb.1.12. Gen.12.2,3. Act.3.25. Gen.22.17. Heb.6 14. Gal.3.8.

Unto these spirituall blessings, it pleased God to add the promise of many and great temporall good things, which are fully branched out in the words before cited, and may be reduced to these heads. 1. Protection, *I am thy shield.* The Sept. hath it, I will protect or stand betwixt the and all dangers, that may threaten, or seem to come nigh thee. The like promise is often repeated in Scripture, wherin not simple aid or vulgar manner of protection is signified, but present, certaine, effectuall defence, nigh at hand continually, and that performed with great care and promptnes of mind. 2. Riches and honour, *I will make thee great and thy name shall be great.* 3. Multiplicity of seed; *I will multiply thee exceedingly.* There be three things in Scripture and Heathen Authours, which are used proverbially, to signify an huge and exceeding great number, the dust of the earth, the sands of the sea, and starres of Heaven. And all these are brought to resemble the exceeding number into which the seed of *Abraham* should breake forth, *Gen.*13.16. & 22.17. *Gen.* 15.5. 4. The Land of *Canaan* is promised as an everlasting possession, and therein holy Government, Church ordinances and other blessings attending ther-

Voss. resp. Rav. rsp. cap. 23.

Psal.3.4. & 7. 11. Psal.18.3.

Numb.23.10. Deut. 10. Gen. 32. 13. Jer. 15. 8. Hos. 1. 10. Hab. 1. 9. Isa.10.22. & 49. 19. Jer.33.22. Theocrit. Joyll 15. Horat. 1 Car. Od. 28. Sen. in *Med.* *Ovid. Trist.* *Eleg.* 4.

on:

on: all which are stated upon *Abraham* and his naturall seed by *Jacob*, and we find verified in them.

Touching these blessings we must observe first, that God gave more of the temporall, lesse of the spirituall to the naturall seed in the first ages: but in the latter ages more of the spirituall blessings, lesse of the temporall and outward to the Christian seed of the Gentiles.

Secondly many of *Abrahams* carnall seed injoyed the outward blessings, which reached not the spirituall; as infinite numbers that dwelt in the Land of *Canaan*, and being Iews outwardly did partake in outward priviledges beloging to the posterity of *Jacob*.

Thirdly, those that injoyed this outward part of *Abrahams* blessing and priviledges of the Covenant, cannot be called strangers altogether from the Covenant of promise: for the Apostle confesseth, that the carnall Iew in his time, was not wholly broken off from the Covenant and the Service of God, with the promises: which may be said of carnall Christians, which live within the pale of the visible Church, with correspondency in some measure unto the ordinances, These injoying the outward blessings of *Abraham*, are in the eye of the Scripture reputed to be within the Covenant of grace, whereof we have an apparant proofe, *Deut.*29.10. Where all are said to enter this Covenant to the very hewer of wood and drawer of water, amongst whom was the carnall, as well as spirituall seed. Rom. 9. 4.

Fourthly, it is to be observed, that the possession of the Land of *Canaan*, as it was a part of their outward happinesse, so it was a type of the eternall rest, *Heb.*4.1. as shall be proved more at large hereafter.

It may be demanded how the Land of *Canaan*, which the Israelites possessed for a time, can be called an everlasting possession.

The answer is, that the word translated everlasting doth not ever signifie that which shall have no end, but an age, terme or continuance. It is spoken of the actions and vertues of God: of the time past or future. Of the time past, and so we reade of the bounds of ages, *Pro.*22.28. The paths of ages, *Ier.*18.15. The dayes of ages, *Deut.*32.7. The yeares of ages, *Psal.*77.5. The deserts of ages, *Isai.* 58.12. *Iosua* 24.2. *I held my peace of old*, *Isa.*42.14. that is, long time. Of the time to come with determination certaine or uncertaine, as *untill the yeare*

of

of Jubile, as long as he liveth, as long as the Law of Ceremonies is in force, or as long as the earth endureth, and such like, as, *He shall serve thee for ever, Deut.15.17. and is untill the yeare of Jubile, Lev.25. 40,41. he shall serve them for ever, Lev.25.46.* that is, all the dayes of his life. *He shall appeare before the Lord for ever, 1 Sam.1.22.* that is, as long as he liveth. I will praise the Lord for ever and ever, *Psal.145.1,2.* that is, as long as I shall have any being, *Psal. 146.2.* So the cares of this age, *Matth.13.22.* is put for the cares of this life, *Luk.8.14.* The *Covenant of the Sabbath* and *Circumcision* is called *everlasting, Exod.32.16,17. Gen.17.13.* that is, during the time of the Old Testament, or untill the time of Reformation. *The earth standeth for ever, Eccles.1.4. Psal.104.6.* that is, as long as the world shall endure, as long as the fashion, tenor or forme of the world shall continue, *1 Cor.7 31.* The grave is called the house of ages, or an everlasting house, *Eccles.12.7.* The desolations which shall end in the space of 70 yeares, are called everlasting desolations, *Ier.25.9.* And that which whiles it lasteth, is never interrupted, is said to be everlasting, *Psal.25.6. Thy mercies which are everlasting,* that is, which thou alwayes usest, being never interrupted. So it is a perpetuall speech, which is never interrupted or broken off, though it may have an end. So that we must wisely consider what doth agree to every place, even to the appointed end, and that rather hidden in the will of God, then made knowne to men. And if we take the Land of *Canaan* properly and literally, it was not the everlasting Inheritance of Israell absolute, but relative, not for ever, but for a long time prescribed of God, even untill the time of Reformation: But if we looke to the thing signified it is an everlasting inheritance to the spirituall seed.

Horat. *Servict, eternum qui pacto nesciat uti.*

1 Sam. 13.13.

Ovid. Meta. l. 1. *Ad mea perpetuum deducite tempora carmen.*

These promises were freely made of grace, and of meere grace the blessings promised were conferred upon the seed. For *Abraham* himselfe was an Idolater, when it pleased God to call him out of *Ur* of the Chaldees, and to make these rich promises unto him. And as *Abrahams* calling was of grace, so are all the promises made unto him when he was first called. *The wages is due unto him that worketh upon desert, but the inheritance was given to Abraham by promise. Abraham believed God, and it was imputed to him for righteousnesse. And if faith be reckoned to Abraham for righteousnesse, he hath not to glory before God.* We reade indeed the Lord said unto *Abraham*

Josh. 24. 2.

Rom. 4. 4.

Gen. 15. 6.

Rom. 4. 2.

Abraham, for because thou hast done this thing, and hast not with-held thy Sonne, thine only Sonne, That in blessing I will blesse thee &c. But the same promise God had formerly made to *Abraham*, and faith in these promises was the cause of his obedience; therfore his obedience was not the cause why God gave the promise. An occasion or antecedent it might be of the renewing of the promise at this time, but it was no cause of the promise it selfe, nor of the accomplishment. For that whithout which, and before which the promise was, could not be a cause of the promise, or the good promised. Besides, the basis and foundation of this promise is Christ, whose incarnation could not be merited by *Abrahams* obedience. The particle because, is a note of order and consequence, shewing to whom the promise did pertaine, not of the cause why it was made, or the good promised should be performed. Gen. 22. 16, 17.

If it be said, the good promised to *Abraham* is called a reward. Gen. 15. 1, 2.

The answer is, the word reward sometimes doth import nothing, but an absolute and free gift of God, though no action went before to which recompence was due: as *Gen.* 30. 18. *Leah* saith, *God hath given me my reward, because I have given my handmaid to my husband, Psal.* 127. 4. *Children are the Inheritance of the Lord, and the fruite of the wombe is his reward.* There is a reward of a debt, such as is due to the workeman for his labour upon desert: and a reward of grace, such as God giveth to them who labour in well-doing according to promise. A reward is given to the worker of free grace, but not for his worke as the procuring or deserving cause. There is a relation of order and consequence betwixt the worke and the reward, that the one goeth before and the other followeth, but not a proportion of equiparancie, price or degrees, that the one should match or purchase the other. A recompence is given to obedience, as comfort and solace to them that suffer for well-doing: but it is not given for their obedience, as wages to the labourer, or lands and possessions for the price paid in hand. *Reward* is sometimes called retribution: but in Scripture not only the reward of good or evill, but simply good or evill done is thereby signified, though nothing went before to deserve or procure it. *Thou hast shewed this day how thou hast dealt well with me. If I have rewarded evill unto him that was at peace* Genbrard. in Psal. 126. *Alia est compensatio qua pro uno redditur aliud. Alia qua propter unum redditur aliud.* Psal. 18. 20. Gen. 50. 15. 1 Sam. 24. 18.

Psal.7.4.
Psal.13.6.
Psal.103.10, & 116.7.
Psal.114.17. & 142 7.
Isa.3.9.
2 Sam.16.36.
Psal.103.1.
Judg.9.16.
Verbum גמל quod vulgò redditur, retribuere, non semper significat par pari referre, seu idem reponere, nimirum beneficium pro beneficio, injuriam pro injuria, sed etiam priorem conferre in aliquem, vel bonum, hoc est, benefacere, &c. Kinch. ad verb. 4 c. Joel. Mintin Psal. 13.6.

That a company of miscreant wretches should be beloved, saved, and a Sonne shine; reason cannot reach it, religion doth not desire it, nature doth not require it, justice doth not exact it, only love hath done it.

with me. The Lord hath dealt bountifully with me. He hath not dealt with us after our sinnes, nor rewarded us after our iniquities. Deale bountifully with thy servant. And if a benefit freely vouchsafed be called a retribution, the retribution promised and of grace conferred upon the workers of righteousnesse, doth not inferre dignity or worth in the work rewarded. For when God doth performe his promise of meere grace, he is said to retribute, not that he oweth any thing to any man, or that he can receive any that hath the reason of a benefit, but because he doth good unto them according as of his rich grace he was pleased to promise. And if God be said to render or repay a reward, thence it will not follow, that good works can merit ought at the hands of God: for the word is of farre larger signification, and imports no more sometimes, but to restore to one, that which was his own before; as *Matth.22.21. Render to Cæsar, the things that are Cæsars.* *Luk.9.42.* It is said of the child that our Saviour healed, *he restored him to his father.* Luk.4.20. *He gave againe the booke to the Minister.* Sometimes it is to give without respect to merit or desert; as *Matth.27.58. Pilate commanded the body to be given unto him.* Acts 4.33. *With great power the Apostles gave testimony of the resurrection of our Lord Jesus Christ, Numb.3.3. & 36.2. 2 Chron.6.23.* where the Hebrew hath nothing but give, the Septuagint translate it render or repay. Moreover, it signifieth to repay according to vow or promise, as is to be seen in many places of Scripture: *Deut.23.21. Psal.22.26. Psal.50.14. & 116.12,17. Hos.14.2. Joh.2.10. Nah.1.15.* In brief there is a retribution of justice strictly taken, which is according to desert: *Jud.1.7. Jer.32.18. Exod.22.5,6.* and there is a retribution of grace and bounty, which is of favour according to promise, as *Ruth.2.12. Prov.13.21.* and 25.22. not to adde, that he that first doth good or evill, is said to retribute; *Psal.137. 8. Psal.35.12.* So that if God be said to render or retribute according to our righteousnesse, it is not in respect of the worthinesse of our deeds, as if they deserved it, but of his free promise and rich mercy, whereby he hath bound himself to accept of our sincere obedience, and graciously to reward it.

As God was pleased freely to make these promises to *Abraham*, so also to confirme the same unto him by Oath. *By my selfe have I sworne saith the Lord. Wherein God willing more abundantly*

dantly to shew unto the heires of Promise the immutability of his counsell, confirmed it by an Oath; that by two immutable things, in which it was impossible for God to lie, We might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. *Abraham* was strong in faith, yet was it not superfluous or altogether needlesse, that God of his superaboundant love and mercy, should adde his Oath to the former promise, for the further setling and assurance of his servant. Here that common saying may be of use, *Aboundant cautelousnesse doth not hurt*, nay, it is of great profit and behoofe. But this is to be further noted, that God had respect to the posterity of *Abraham*. For *Isaack* was present then, to whom the promises were confirmed in his father: which, when both the one and the other, ought to inculcate to their posterity, it was a matter of no light moment, that they might holily affirme, that God hath confirmed them both by word and Oath.

In this passage, *Abraham believed God, and it was imputed to him for righteousnesse*, both the spirituall good things promised on Gods part in the Covenant, and the condition required on mans part, are implied. For the Apostle hence concludes, that *Abraham* was freely justified by grace through the redemption that is in Christ Jesus: and in this is included all eternall, and spirituall blessings, which doe accompany each other. For whom God doth justifie, them he glorifieth. In the first expression, the thing required on our parts was obscurely implied, and we had much to doe to find it out: but in this passage it lieth bare. *Abraham believed, &c.* This condition in *Abraham*, the Apostle fully followeth against the Justiciaries of his and our times, opposing it to the condition of works in attaining the blessings of *Abraham*, strongly proving that this faith made *Abraham* the friend of God, and a justified person, having nothing to glory in this kind before God, from any worke. But seeing this text is so oft alleadged and pressed by the Apostles, and so much controverted among men, it is not amisse to handle the words more at large. In the Originall word for word they run thus, *He beleeved the Lord*, or in the Lord, *and he imputed that to him righteousnesse*. The Sptuagint render it, and the Apostles alleadge it thus, *Abraham beleeved God, and it was imputed to him for righteousnesse*: The word, *believed*, imports, he thought the words of God to be sure, certaine,

Gen. 18. 6. Rom. 4. 3. Gal. 3. 6. Jam. 2. 23.

stable and constant: and signifieth such a beliefe, as is opposed to fainting: as it is said of *Jacob*, when he heard the report of his sons that *Joseph* was alive, *his heart fainted*, because he believed not: but when he believed, his heart revived. *Gen.*45.25,26. And *David* saith of himselfe, *I had fainted, unlesse I had beleeved*, Psal. 27.13. So that it is a lively motion of the heart or soule assenting unto, and trusting in the word of God as firme and stedfast. Now whether you reade the word following, in or upon God, as *Arias* and *Pagnine*, or God, as the Apostles alleadge it, it is all one: for here to believe God, as all circumstances doe shew, is to put trust and confidence in God, or with lively adherence to sticke or cleave unto the word of God. *And he imputed, &c.* God, or he in whom *Abraham* believed, as the construction it selfe and words following manifestly convince: or, it was imputed, as [a] active verbes amongst the Hebrewes are expounded passively. The word translated *imputed*, is of large signification, and imports to thinke, reckon, *Rom.*6.11. *Psal.*44.22. *Rom.*8.36. devise, purpose, conclude, *Rom.*3.28. resolve, plot, esteeme, fore-see, reason, *Mark* 11.31. consult of a matter how it may be brought to passe, looke unto, and take care of. But more properly to the matter in hand it is to account unto a man, or repute unto a man, or reckon unto a man any thing to be his, or to be good paiment and satisfaction for him in his accounts. And that we may the better conceive the meaning of it in this text, let us consider some other passages in which it is used: *Blood shall be imputed unto that man, he hath shed blood. This your heave offering shall be reckoned unto you, as though it were the corne of the threshing floore. Let not my Lord impute iniquity to me. Blessed is the man to whom the Lord imputeth not sinne. Phineas stood up, and executed judgement, and so the plague stayed, and that was counted to him for righteousnesse. If the uncircumcised keepe the ordinance of the Law, shall not his uncircumcision be counted for circumcision. That righteousnesse might be imputed to them also. Sinne is not imputed when there is no Law. The children of the promise are counted for the seed. Let a man so account of us, as of the Ministers of Christ. God was in Christ reconciling the world to himselfe, not imputing their sinnes unto them. I refraine, lest any man should account of me, above that he seeth in me. At my first answering no man assisted, but all forsooke me, I pray God, that it may*

Job.5.14.

[a] Isa.22.8. Mich.1.7. Ezek.23.47. Gen.50.20. 1 Sam.18.25. Jer.18.7,8. & 49.20. & 29.11. Exod.26.1. & 39.32. Psal.40.17.

Gen 38.15. 1 Sam.1.13. Lev.17.4. & 25.53. Numb.18.27. 2 Sam.19.19, 20. Psal.32.2. Psal.106.31. Rom.2.26. Rom 4.11. & 5.18. Rom.9.8. 1 Cor.4.1. 2 Cor.5.19. 2 Cor.12.6. 2 Tim.4.16.

not

not be laid to their charge. Even as David also describeth the blessednesse of the man, unto whom God imputeth righteousnesse without works. If he hath wronged thee, or oweth thee ought, put that on mine account. Now to him that worketh, the wages is not counted by favour, but by debt. Here it hinders nothing, that righteousnesse imputed should simply note out a righteousnesse of grace and acceptation, whenas the word imputed joyned with others noting desert and debt, may signifie the cleane contrary. For example, when it is said, that *God gives gifts unto the sonnes of men*, all understand a free bestowing of good things amongst them: but when he saith, *he giveth them the Spirit of slumber, eyes that they should not see, eares that they should not heare:* then albeit the word [*giving*] in it selfe promiseth some grace, yet being matched with such words, it hath a contrary signification to that which naturally it signifieth: when mention is simply of violent men, and of raveners or snatchers, by and by all that have judgement understand men of wicked life: But when it is said, that *the Kingdome of Heaven suffereth violence, and that the violent catch it away*; it is easie to know, that this violence and catching falleth not into the lot of the wicked. Likewise the word *profane*, soundeth in all mens eares some foule and damnable thing: but when it is said, *the Priests profane the Sabbath and are guiltlesse*, all know that it is no word of reproach.

Rom.4.6. Philem.v.18. Rom.4.4. Psal 68.18. Eph.4.8. Rom.11.8. Matth.11.12. Matth.12.5.

But to reture to the matter, to impute is either to acknowledge that which is truly in one, to be his indeed, and to attribute it to him, or else to attribute that to one which indeed is not his. In generall it is to transcribe or transferre and put over the cause of any thing to any one. So *Ulpian. in lege* 1. *parag. Item quaritur, de separat: Sibi imputent, quo minus idoneum fide jussorem acceperint; id est, ascribant & tribuant. Item apud jurisconsult. Imputare significat acceptum seu expensum ferre, ut imputare sibi debet, qui credulus fuit. Legum.* 1. §. *dolium ff, de eo per quem factum.* To impute then is to ascribe a matter good or evill, or the cause thereof to any one, which he hath, or hath not. The imputation of an evill is two-fold, just and due, when the evill imputed or the cause thereof is in the subject to which it is imputed: so sin is imputed to him that hath committed it, and folly to him that hath not spoken that which is right, *Job* 42.8. and the debt is imputed to him that undertooke to make payment, or give

satisfaction. Unjust or undeserved, when the evill or cause thereof is not in the subject, as when a fault is imputed to an innocent, and punishment inflicted upon him that neither offended in his own person, nor undertooke to be surety for the offendor, 1 *Sam.* 1. 16. *Gen.* 38. 15. *Plin. lib.* 8. *cap.* 1.

The imputation of a good thing is done three wayes, by right, grace and injustice: because law, justice and right is opposed to injustice and grace. But here it must be noted, that its one thing to say a man is reputed just, another to say, this or that thing is imputed for righteousnesse: a man is reputed just, but not imputed just; reputation is spoken of the concrete, imputation of the abstract: imputation is the cause, reputation the effect: Imputation by debt or right is, when that which is inherent in the subject, or due to it, is imputed, as wages counted of debt to him that worketh. But many things due cannot be said to be imputed, unlesse the word imputation be taken improperly for giving or acknowledgement; as we should improperly be said to impute glory to God for to give or acknowledge. Imputation by injustice is, when righteousnesse of quality or fact is imputed to an unjust man, and he is acquitted contrary to law. Imputation by grace, when righteousnesse is imputed to them that be unjust in themselves, and the guilty is acquitted, not of debt, but of grace, yet not against justice, but upon just and equall considerations. Righteousnesse also is put either for some one individuall righteous act, done after a manner pleasing and acceptable unto God, which is called the righteousnesse of the fact, or it is put for universall righteousnesse, which is either the matter of justification, or at least the thing required on our part to justification, and is called the righteousnesse of the person: which latter is here to be understood, as is more at large to be shewed hereafter. Now from all that hath been spoken it followeth.

1. That perfect and strict righteousnesse of quality or work inherent, is and ought to be imputed of justice to the subject in whom it is: but by gracious estimation it cannot be imputed in the place or roome of righteousnesse inherent: for what is accounted by grace, that either is not in the subject, or it is not really that in the roome and steed whereof it is accounted.

2. Works of righteousnesse done in faith after a manner pleasing and acceptable unto God, are of grace imputed to the doer for just

just and righteous actions, the imperfections that cleave unto them being freely pardoned. Not that works are able to beare the exact triall of the Law, or can stand as the matter of justification before the Lord: but that God in Christ is pleased to accept of our works as good and pleasant, our persons being accepted in his beloved, and the weakness of our works covered by his intercession. Thus *Phinehas* his executing of judgement was imputed to him for righteousnesse. And thus we reade, *This shall be our righteousnesse before the Lord our God, if we take heed to keepe all those Commandements. Thou shalt restore him the pledge, when the Sunne goeth downe, that he may sleepe in his raiment, and blesse thee, and it shall be righteousnesse unto thee before the Lord thy God.* Psal. 106. 31. Deue. 6. 25. Deut. 24. 13.

3. Faith or beliefe may truly be imputed for or unto righteousnesse, as it is the sole working instrument and relative action required on our part in the Covenant of grace, unto free justification. For by faith alone in Christ, through the meere grace and mercy of God, we obtaine full pardon and remission of all our sins, and so our works come to be acceptable in Gods sight.

4. The righteousnesse of one being of grace accepted for, or imputed to another, is righteousnesse imputative: but this stands not in a bare opinion, or naked estimation without reality or truth, but in a reall donation and communicating of righteousnesse unto him, that is esteemed just. True it is, righteousnesse imputative is not inherent in them unto whom it is imputed, as in the subject: but it is made theirs by right of donation.

5. It may also be noted, that the word *Imputation*, hath reference to some other thing, and commonly commeth in betwixt two things, the one the thing which is imputed, the other that whereunto it is imputed, so that imputation hath relation unto both. And to make this manifest, we may consider these three phrases. The first is, *The obedience of Christ is imputed unto justification*, conformable to that saying of the Apostle, *By the obedience of one man many are made righteous.* The second phrase is, *Faith is imputed unto righteousnesse.* The third is, *Righteousnesse is imputed unto life.* The equivalent whereof we have, *Rom.* 4. 11. & 5. 17, 18. In the first phrase imputation is betwixt Christs obedience, as the thing which is imputed, and justification as the end whereunto it is imputed, and it hath reference. In the second phrase, imputation commeth in betwixt faith, as the thing which is imputed,

Tertul. *adverſ. Gent. Cap.* 3. *Ita nomen emendationi imputatur.* Sen. *ad* Marc. *Magno autori ſuo imputata.* Tacit. 1. *Hiſt.* Otho. *Imp. Qui mihi plurimum imputet.*

imputed, and righteouneſſe as the thing whereunto it is imputed. In the laſt phraſe, imputation commeth in betwixt righteouſneſſe it ſelfe as the thing imputed, and life as the end whereunto it is imputed.

This paſſage whereof we now ſpeake, is diverſly interpreted by Orthodox Divines, but all aiming at the ſame truth, and meeting in the maine, being rather ſeverall expreſſions of the ſame truth, then different interpretations. The firſt is, That faith is imputed unto righteouſneſſe, that the obedience of Chriſt apprehended by faith, may be righteouſneſſe unto the apprehender. For faith and beleeving ever implieth the poſſeſſion of Chriſt and his obedience in our hearts; and the imputation of faith unto righteouſneſſe, is the thing that makes Chriſt poſſeſſed by faith to be our righteouſneſſe. Chriſts obedience is righteouſneſſe in it ſelfe, ſo that it is neither our faith, nor Gods imputation of our faith, that makes his obedience to be righteouſneſſe: but imputation of faith to us as ours, maketh the obedience of Chriſt poſſeſſed by faith (being righteouſneſſe in it ſelfe) to be our righteouſneſſe. For as the making of that, whereby we obtaine poſſeſſion to be ours, maketh the thing poſſeſſed alſo to be ours: ſo that imputation of faith (which is a gift ſupernaturall and not within our power) maketh Chriſts obedience to be that unto us, which it is in it ſelfe though it were never imputed unto us. And to confirme this expoſition, that of the Apoſtle is alleadged: *With the heart man beleeveth unto righteouſneſſe, and with the mouth he confeſſeth unto ſalvation.* Rom. 10 10. In which ſentence, the Greeke word which is rendred [*unto*] cannot be rendred [*for*] without darkning, if not perverting the true ſence and meaning of that place. For we are ſaid to believe with the heart unto righteouſneſſe, in the ſame ſence and meaning, wherein we are ſaid to confeſſe with the mouth unto ſalvation. Neither is there any reaſon why faith ſhould be ſaid to be imputed unto righteouſneſſe in any other ſence, as concerning the word [*unto*] then we are ſaid to believe unto righteouſneſſe: but in all reaſon the Greeke word which we render, *unto*, muſt in both theſe phraſes be taken in one and the ſame ſence: that is, as we believe with the heart, to this end that we might by faith (as the only apt and meete inſtrument, and only covenient and effectuall meane to apprehend and poſſeſſe) attaine to the poſſeſſion of the righteouſneſſe of God in Chriſt: even ſo the Lord our God imputeth

imputeth faith to us as our own, to this end that the righteousnesse which we possesse by it, may make us righteous before him, or be righteousnesse unto us in his sight.

The second exposition is, that faith is graciously imputed, reckoned or esteemed for righteousnesse, or in the place or steed of righteousnesse, because the righteousnesse of Christ is imputed to none but beleevers. For those sinners onely are justified before God, who (we speake of them that live till they come to yeares of discretion) by a sound and saving faith doe lay hold of, and rely upon Jesus Christ, as he is set forth of God to be a propitiation. Hence it is, that the Covenant of Grace, in steed of the righteousnesse of the Law required to legall Justification, which is wanting in us by reason of our sins, exacteth no other thing inherent in us, as a cause of Justification, or condition in respect whereof we are justified, but faith alone. And thus in a fit sence it may be said, that faith is of grace accounted, in steed of legall righteousnesse: not that it is the meritorious or materiall cause of our Justification, as legall righteousnesse should have been, if Justification had been by the Law, nor that it is accepted for the perfect righteousnesse of the Law: but because it is the sole instrumentall or conditionall cause, required on our part to Justification, in respect whereof we are acquitted from our sins. For in the Covenant of workes perfect obedience is required at our hands to Justification: but in the Covenant of Grace nothing but faith on our parts is called for, and that not as the forme or matter of Justification, but the instrument only, whereby we receive remission of sins, and are partakers of the merits of Christ.

Quæ semper tacentur nunquam affirmantur: Quæ affirmantur, dum reliqua tacentur, sola affirmantur.

Reputare sive imputare ad justitiam, idem est, quod in justitiæ loco numerare.

The third Exposition is, that when faith is imputed for righteousnesse, it is not to be understood materially, as though the dignity, worth and perfection of faith made us just; but relatively and in respect of the object, that is, to us beleeving righteousnesse, *&c.* of Christ is freely imputed, and by faith we receive righteousnesse and remission of sins freely given of God. And therefore to say faith justifieth, and faith is imputed for righteousnesse, are phrases equivalent. For faith justifieth not by it's merit or dignity, but as an instrument and correlatively, that is, the merit of Christ apprehended and received by faith justifieth, not faith whereby it is apprehended and received, unlesse it be by an improper speech, wherein the act of the object, by reason of the neare

and ſtrict connexion betwixt them, is given to the inſtrument. And with this expoſition for ſubſtance of matter agreeth theirs, that make an Hypallage in theſe words; faith is imputed unto, or for righteouſneſſe, as if the ſence was this, righteouſneſſe is imputed unto faith, or the faithfull are partakers of the righteouſneſſe of Chriſt. The thing queſtioned in theſe expoſitions is, whether the words muſt be taken tropically or properly: but the matter and ſubſtance of doctrine contained in them, is one and the ſame. For herein they all agree, that *Abraham* did beleeve the whole truth of God revealed, but his beleefe which was accepted for, or unto righteouſneſſe, did reſpect the promiſed ſeed. *Abraham* beleeved the power of God to performe whatſoever he promiſed; he beleeved whatſoever God plainly promiſed, and he beleeved what God promiſed though farre off, as the giving of the Land of *Canaan*: but the principall thing promiſed was, that in his ſeed all Nations of the earth ſhould be bleſſed, and belief in this promiſe was accepted for righteouſnes. All earthly promiſes made to *Abraham*, proceeded from the meer love and favor of God towards him, and many of them were types and figures of ſpirituall, ſo that in beleeving them, he muſt needs beleeve the promiſe of bleſſing in his ſeed, which is Chriſt. *Abraham* could beleeve no promiſe, but he muſt beleeve that God is the rewarder of them that diligently ſeeke him: but he cannot beleeve in God, as the rewarder of them that ſeek him, unleſſe he have an eye to the promiſed ſeed.

The righteouſneſſe here mentioned is not the ſingular righteouſneſſe of this or that act, whereby a man is ſaid to doe juſtly or righteouſly, which is called the righteouſneſſe of fact: but univerſall righteouſneſſe or the righteouſneſſe of Juſtification, whereby a man is freely acquitted from all his ſins, and accepted of God as righteous unto life, which is called righteouſneſſe of the perſon. Faith is not imputed for righteouſneſſe, in reſpect of the worth or dignity of faith either in habit or act, but in reſpect of it's office, whereunto it is ordained in the Covenant of Grace, as it doth imbrace Chriſt, and thereby we are made partakers of the merits of his free and willing, and perfect obedience to the command of Grace. Faith is accounted for righteouſneſſe in regard of the object, and is a cauſe of that Juſtification which is of grace. A cauſe, I ſay, not a bare condition without which the thing cannot be: but

a cauſe

a cause, not meritorious or materiall, but instrumentall only, receiving Christ promised and offered in the word of grace. For howsoever our righteousnesse be called the righteousnesse of the faith of Jesus, or by the faith of Jesus, faith it selfe is never called our righteousnesse. We reade that *Christ is made unto us of God righteousnesse*, that *by one mans obedience many are made righteous*, that *Christ is the end of the Law for righteousnesse to every one that believeth*, that the believer is justified by him, and by faith in him obtaineth remission of sins. We find also by conference of Scriptures, that to be justified by faith, and to be justified by Christ is in substance all one. And what can be the sence of those places, but this, that Christ is the meritorious and materiall cause (so to speake) of our Justification, faith the condition and instrument, whereby we receive Christ made of God our righteousnesse. The Apostle making comparison betwixt the first and second *Adam* sheweth, that as sin commeth from *Adam* alone unto us all, as he in whom we have all sinned: So from Jesus Christ alone commeth righteousnesse to all that are in him, as from him that hath satisfied the justice of God, and performed gratefull obedience at the commandment of grace, for them all. In which comparison faith never hath the place of our righteousnesse, but answers in our participation of righteousnesse in Christ, to that which is the ground of our being partakers in the sin of *Adam*. For, as we were one with *Adam*, and in respect of orignall and nature were in him, and one with him, and so by being in him and one with him, did all in him and with him transgresse the commandment of God: even so, in respect of faith, whereby onely we are united unto Christ, and spiritually made one with him, and ingrafted into him, we all in him did satisfie the justice of God, or are made partakers of the fruit and benefit of his satisfaction. Thus our union with Christ and meanes thereof, is alwaies to be distinguished from our communion with him, in the participation of his righteousnesse, as the fruit thereof. Like as our being in *Adam*, and one with him, is to be distinguished from the fruit thereof, which is communion with him in the participation of his transgression. If faith be only the hand whereby we put on Christ both as a justifier and sanctifier, then it is not the garment of righteousnesse, wherewith we are cloathed. But it is only the hand whereby we put on Christ as a garment, *Gal.* 3.27. *Rom.* 13,13,14.

Rom. 3 22. Phil. 3.9.

1 Cor. 1.30. Rom. 5.19. Rom. 10 4.

A: God did predestinate Christ of grace to this honour of being God in fellowship of person, and of being the Prince of our salvation: So God in the Covenant he did make with him, and the commandment he gave him of laying downe his life, did strike it and fulfill it of grace, not requiring any thing of his Son more then duties of free-obedience, which should of grace have acceptance, &c. *Bain.* Col. 1. 19.

Faith justifieth as it imbraceth the righteousnesse of God. But Christ only is the righteousnesse of God, allowed and ordained of God to be our righteousnesse. In the third to the *Romans* and elsewhere, oft we meet with this phrase, *We are justified by faith:* Now in the fifth *Chapter* of that Epistle, *vers.*17. it is said, that *we shall raigne in life through Jesus Christ,* and *verse* 19. that *by his obedience we shall be made righteous.* What in the first place is called Justification and Salvation by faith, that in the other is called making righteous and raigning in life through Christ and him believed on. And so we reade, that of faith, and by faith, and through faith we are justified; but we never reade for faith we are justified, *Act.*3.16. First, *Peter* saith, *His name hath made this man sound, through faith in his name:* And then, *the faith which is by him, hath given to him this disposition of body.* Is it not plain here, that faith hath healed him, is as much as his name, or Christ believed on hath healed him: the one phrase expounding the other. Christ brought in everlasting righteousnesse into the world, *Dan.*9.24. But faith was in the world before the comming of Christ in the flesh, *Heb.*11.2. And the Spirit of God in Scripture evidently distinguisheth betwixt faith, and Christ apprehended by faith: saying, *The Fathers who believed, received not the promise;* that is, Christ the matter of the promise, and consequently of righteousnesse. Faith they had received: but the promise they had not received: because Christ (in whom their blessednesse was promised) was not exhibited in their daies. For allbeit by faith they apprehended Christ crucified to come, and the righteousnesse, which he was to bring unto the world at his comming: yet that righteousnesse in the substance and matter of it, was never brought into the world. So that the very designing of a precise time for the bringing in of our righteousnesse into the world, declareth that that righteousnesse materiall, is to be distinguished from faith, which was in the world in all ages before it was brought in. For faith was in the world, and did apprehend righteousnesse, which was to be brought into the world, long before it came, as well as now long after that righteousnesse performed, it can lay hold upon it to justification. For the faith of Gods children before the day of Christ, and the faith of Gods children now after the day of Christ did never, nor yet doth apprehend any other righteousnesse, but that which in that day was brought

Rom.3.30.& 5.1.

brought into the world. For it is as easie to faith to apprehend righteousnesse to come, as it is to lay hold on righteousnesse past or by-gone: like as our faith apprehendeth many things, yet to come, as our glorification.

Vorstius and his followers expound this Text in this sence, *Faith*, that is, repentance, conversion and new obedience *is accounted for righteousnesse*, that is, in the place or stead of legall righteousnesse or exact obedience, though it be not so indeed. And so they freely confesse, Justification by works, which the Apostle saith, is by faith without the works of the Law. But that they might not seeme directly to crosse the Apostle, they say, we are not justified by the works of the Law, that is, exact and every way perfect, whereunto wages is due by debt; but by works of grace, graciously esteemed for righteousnesse, when in the rigour of the Law it is not exact and perfect righteousnesse. Rom. 3. 28. Gal. 2. 16. Rom. 4. 5.

But first we reade, that *God hath set forth Christ to be a propitiation by faith in his bloud, that by the faith of Jesus, we might receive remission of sinnes*: but we find not, that he hath ordained Christ to be a propitation through works, that by works we should be saved. And if God have not taught any such manner of Justification, it is not for us to receive it. We reade of two waies of Justification, by faith and works: but of a third manner by faith and works, both as joynt causes or con-causes, we find nothing in Scripture. Rom. 3. 24, 25.

Secondly, By the doctrine of faith we are bound to acknowledge and confesse that Christ Jesus by his eternall Priest-hood, is not only the sole meritorious cause of all grace or righteousnesse inherent, requisite to finall absolution: but these presupposed in the party to be absolved, he is likewise the sole immediate cause of finall absolution or justification. Without observation in some measure to all the Commandments of God, we cannot enter into the kingdome of heaven: but we enter not for the obedience we have performed. To what use then doth our inherent righteousnesse or observance of Gods commandements serve us? If it hath been sincere and unfained, though imperfect, yet the faith that brought it forth will make a sincere and faithfull plea for mercy in the day of tryall, in which he that hath been an hearer only, and no doer of the Law, or hath done in part, what God would have done, but not sincerely, nor faithfully, shall not be heard. Our imperfect

obedience then is not the immediate cause of our absolution, but the obedience and righteousnesse of Christ. By the immediate and next cause we understand such a cause as is necessarily accompanied by the effect, and without whose participation the effect never doth, nor can be-fall any: such a cause as whosoever is partaker of, is by participation of it, forth-with absolved; such a cause as who so can probably hope to be partaker of, he may upon the same degrees of probability hope for finall absolution; such a cause, as who so doubts or feares, least he shall never be partaker of in this life, must upon the same termes doubt or despaire of his absolution or salvation. But if workes be accounted for the exact righteousnesse of the Law unto us, not the obedience of Christ received by faith, but the works of holinesse in us, are the absolute cause of remission of sins and acceptance unto life. And what else doe the words sound, as they be interpreted, but, that as exact obedience to the Law, should have been the matter or cause of Justification from justice, so sincere obedience by the estimation of grace, is the matter of Justification by grace. They will say, I know, faith and workes are onely the condition without which remission cannot be obtained: but faith is not a bare condition, without which the thing cannot be, (for that is no cause at all) but an instrumentall cause: and workes, if they be any cause of Justification, instrumentall they cannot be, but the matter whereupon, and for which we are justified or accounted righteous. Workes doe not embrace Christ, but if causes of Justification, they must challenge to themselves: and therefore how faith and workes should be conjoyned as con-causes in Justification it is impossible to conceive, seeing the one, that is, faith attributes all to the free-grace of God; the other, that is, workes, challenge to themselves: the one will aspire no higher, but to be the instrumentall cause of free remission: the other can sit no lower, but to be the matter of Justification, if any cause at all. For if works be accounted to us in the roome or place of exact obedience in free Justification, doe they not supply the place? are they not advanced to the dignity of works compleate and perfect in Justification from justice?

In eo quod solvimus est aliqua ratio meriti.

3. If faith with workes be accepted for righteousnesse to Justification, then faith justifieth not as it imbraceth the promises of mercy, and by it we partake in the merits of Christs death and obedience,

obedience, but as it doth give assent to the truth of the Gospell, and adhere and sticke to the Commandements: for in that sense it is an act or exercise commanded in the Gospell, and not only as it doth receive Christ and the promise of forgiveneſſe. But in Scripture every where faith in Christ, in the Lord Jesus, or the bloud of Christ is said to justifie, not faith in other promises, threatnings, or Commandements. Gal.3.13. 1 Pet.2.24.

4. How can it be proved, that in the matter of Justification the Apostle doth oppose faith to workes exactly perfect and compleat only, and not to the workes of grace done according to the prescription of the Law, as it was given to the Jewes to be a rule how people in Covenant ought to walke. *To him that worketh* (saith he) *the wages is of debt:* but he that worketh is not only perfectly just, but he that is mercenarie, that is, to him that worketh for his reward, as if the reward should be given him for his worke. For thus the Apostle argues, When wages is given to an hireling or mercenary, it is of debt. But Justification or life is not given of debt, but of grace. Therefore it is not given to him that worketh, or to the mercenary. Properly God oweth nothing to him that fulfilleth the Law either exactly or sincerely, when they doe nothing but their duty, and there is no proportion betwixt God and them: but because they seeke righteousneſſe and life by workes, if God should retribute to them a reward, he should be thought to doe it, as it were of debt. Rom.4.4.

The Law was given to be a rule of direction to them that be in Covenant: and workes of the Law are workes done according to that prescription: which the Apostle here excludes from being any cause of Justification, though he that walkes according to this Law, being not an hearer, but a doer of the Law, is blessed in his deed. But of this more at large in the next Chapter.

5. Consider the opposition which the Apostle makes betwixt his owne righteousneſſe, which is of the Law, and the righteousneſſe which is of God by faith. *I count all things* (saith he) *but as dung, that I might winne Christ, and be found in him, not having mine owne righteousneſſe, which is of the Law, but that which is through the faith of Christ, the righteousneſſe which is of God by faith.* If then the righteousneſſe of God through faith be the matter whereupon, or for which we are justified, we are not ju- Phil.3.9.

stified

stified by workes: but the righteousnesse of God through faith is the matter whereupon we are justified. *Christ is the end of the Law for righteousnesse to every one that beleeveth. We are made the righteousnesse of God in him.* The righteousnesse of the Law is not here put for workes done exactly by the strength of nature, but for workes done according to the prescription of the Law, according to which people in Covenant ought to walke, to whom God hath promised, that if they keep his Commandements, they shall be unto him a peculiar people, chosen generation, and royall priesthood. By the righteousnesse of God to understand remission of sinnes and regeneration; by faith, faith and workes, and by the righteousnesse of the Law, workes done by the strength of nature, is rather to offer violence unto, then to interpret this Text of Scripture. And by the same reason the Popish Glosses upon this Text are confuted as false and vaine. *Bellarmine* would make the sense this, Faith is imputed for righteousnesse, that is, faith is justice, by which *Abraham* was justified. *For if Abraham was justified by workes, he hath whereof to glory in himselfe. But with God he hath not whereof to glory.* To him that worketh not, faith is imputed for righteousnesse, therefore faith is not the righteousnesse of the Law. The Question there disputed is not by what worke *Abraham* was justified: but after he had done many and great works, in the manner of Justification, he presented himselfe before the throne of grace, not only *sub forma pauperis*, but which is more of an ungodly man, to receive absolution from the hand of grace by a true and lively faith. And faith is accounted for righteousnesse by gracious acceptation: but what is accounted by free favour, that is not truly and really the thing it is accounted for inherent in us. It will be said, Faith was not reputed to *Abraham* for righteousnesse, after that he excelled with many vertues having embraced Christ: But the holy Ghost rather testifies, although the excellency of *Abrahams* vertue was great, whereby he had increased by long perseverance, yet he was not otherwise accepted as righteous unto life, but because by faith he received grace offered in the promise. The faith of *Abraham* was great and excellent for degree and measure, but it was not accepted for righteousnesse in regard it was strong and eminent: but because it laid hold upon the promised seed. The faith of *Abraham* was eminent, but not perfect, and justified him not absolutely as an excellent

Rom. 10, 4.

2 Cor. 5, 19.

Exod. 19. 5.

Non justificatur homo partim justitia partiali, & imperfecta inhærente, partim accepti latione imperfecti pro perfecto.

Rom. 4, 2.

cellent vertue, but relatively as it received the promise of mercy, not as if *Abraham* was thereby made perfect by inherent holinesse, for then *Abraham* had whereof to glory in himselfe, but as in himselfe a sinner and ungodly he obtained free and full remission of the meere grace and favour of God. So that we may conclude from this passage of holy writ, that *Abraham* was justified by faith alone: but this his faith though alone in the act of Justification, no other grace coworking with it, was not alone in existence, did not lie dead in him as a dormant and idle quality. Saving faith is lively and operative, attended with every other grace of the Spirit, setting them upon their worke, animating and quickning them thereto, and regulating them therein. It stirres up sorrow for sinne, and purpose of amendment; it raiseth the soule earnestly to long after, and heartily to crave mercy: it comes to Christ as an humble, poore, penitent petitioner for forgivenesse: but that which is done by faith stirring up sorrow, and working by prayer, is not done partly by faith, partly by sorrow, and partly by prayers, but by that faith which doth enforce to pray. For faith leaneth upon the promise, and no promise is made, the condition of prayer being shut forth. *Aske, and it shall be given you, Mark* 11.24. Therefore our Saviour Christ being intreated of many that he would heale them, attributeth all the force of their prayers to faith, *Thy faith hath saved thee.* And so by what faith *Abraham* embraced the promise, by the same he offered up his Son *Isaac*. Workes then (or a purpose to walke with God) justifie as the passive qualification of the subject capable of Justification, or as the qualification of that faith that justifieth; or as they testifie or give proofe that faith is lively: but faith alone justifieth, as it embraceth the promise of free forgivenesse in Jesus Christ. *Abrahams* faith was accepted for righteousnesse, but *Abraham* himselfe is commanded to walke before God, and to be perfect. There be divers phrases in the Scripture of the Old Testament, expressing the same thing for substance: as to *walke before God. Gen.* 17.1. *Sept.* ἐναντίον, and 24.40. and 48.15. 1 *Kin.* 3.6. *Sept.* καθὼς ἐπορεύθην, *Psal.* 116.9. *Isai.* 38.3. *Psal.* 56.14. 1 *King.* 9.4. to *walke with God. Gen.* 5.22. and 6.9. *Mal.* 2.6. *Mic.* 6.8. *to walke after God.* 2 *King.* 23.3. *Hos.* 11.10. to *walke in the name of God. Zech.* 10.12. *to walke in the wayes of God.* 1 *King.* 3.14. *Deut.* 10.12, 13, 14. *wholly to follow after the Lord. i. e.* to exhibite full obedience to the Lord.

Jam. 2. 22, 23.

Gen. 17.1.

לִפְנֵי LXX ἐνώπιον.

אַחַר עִם LXX. μετὰ.

אַחַר ὀπίσω.

מלא Lord. *Numb.* 32.12. *Deut.* 1.36. *Josh.* 14.14. *to stand in the sight of God.* 1 *King.* 17.1. *to walke in the light of the Lord. Isai.* 2.5. to walke in equity, *Isai.* 57.2. to walke in truth, in judgement and uprightneſſe. 1 *King.* 2.4. and 3.6. 2 *King.* 20.6. The two firſt phraſes of walking with God and before God, the *Sept.* Interpreters doe moſt commonly render, to pleaſe God; though now and then they retaine the phraſe of walking with or before God, or walking after God: and the Apoſtle ſeemes to have reſpect unto their tranſlation, when he doth ſo alleadge it, *Heb.* 11.5. *For he is reported to have pleaſed God.* In the New Teſtament there be Phraſes that import the ſame thing for ſubſtance: as *to walke in the truth.* 2 *Joh.* 4. *to walke in all the Commandements, Statutes and Ordinances of the Lord. Luke* 1.6. *to walke worthy the Lord,* that is, as becomes the ſonnes of God. 1 *Theſſ.* 2.12. *Eph.* 4.2. and *to pleaſe him in all things. Col.* 1.10. *to walke in Chriſt. Col.* 2.6. that is to doe all after the rule and command of Chriſt, verſ. 6. and ſet before our eyes his glory, as the white we ſhoot at in all affaires great and ſmall. To walke with or before God then is to commit our ſelves wholly to his care and divine protection both in life and all our actions, and aſſuredly to perſwade our ſelves that he is the preſent and juſt beholder of all thoughts, words and actions; to reverence him as ever preſent and beholding all things; to be ready at his beck and command, ſtudiouſly, readily, chearefully to receive his Commandements, and at all times reverently to demeane and carry our ſelves before him: to turne our eyes and fix all our ſenſes upon the Lord, and to attribute what good ſoever we enjoy, to the Lord alone. In briefe, to walke before God, is from a true and ſincere heart to beleeve, thinke and doe whatſoever God preſcribeth, and that in ſuch manner as he preſcribeth; to attend upon the pure worſhip of God, and to live holily, juſtly, unblameably: as they are ſaid to be juſt before God, who are truly and ſincerely juſt, or ſuch as be righteous by way of eminency in compariſon of others: what is done ſincerely, and elegantly, is ſaid to be done before the Lord. 1 *Theſſ.* 1.3. *Luk.* 1.57. 1 *Theſſ.* 3.13. Thus *Abraham* was commanded, and by the grace of God enabled to walke with or before God. *Gen.* 24.40. and 48.15. But ſometimes in a peculiar ſenſe, to walke with God is to miniſter before God. 1 *Sam.* 2.32,33. and to walke before the face of God is to be underſtood in the ſame manner: the Metaphor being taken

εὐηρεστηκέναι. Iſai. 38.3.

Luke 1.6. Luke 1.15.

ken as it seemes from two friends, who well agree betwixt themselves, and willingly take their journeyes together being at one, and in good agreement. And to goe before the Lord is spoken of *John* the *Baptist* in a peculiar sense, *Luke* 1.17. noting that he went before him as an harbinger to prepare the way for the Lord, as Kings and Princes have some that goe before them, whom when we see, presently we conceive the King himselfe is not farre absent. ἐνωπιον αὐτου.

In the old Testament there be two words translated perfect, and they be much of the same use; The first noteth that perfection to which nothing is wanting: the other that which is compleat, absolute. The force of this word seemes to containe in it an heape of perfection: but they are put promiscuously one for the other; as *Josh.* 10.13. תם יום בי֝וֹם a whole or perfect day is rendered by the Chaldee Paraphrast בי֝וֹם שלים: *Lev.*23.15. *Septem Sabbatha.* שבע שבתות תמימות: the Chaldee Paraphrast. שלמן. They are sundry wayes translated by the Seventy; as simple or plaine. *Gen.*25.27. *Jacob* was a perfect man, that is, simple, without deceit; blamelesse, or without reprehension. *Gen.*17.1. *Be thou perfect.* LXX. blamelesse. *Job* 1.7,8. and 12.4. and 9.20. without spot. *Psal.*15.2. *Psal.*119.1,80. *Lev.*1.3. *Psal.*18.24. to which תמים *Gr.* μωμος is opposed. *Cant.*4.7. *Pro.*9.7. *Ezek.*43.22. and 45.18. innocent, without mulct or punishment. *Psal.*18.25. Just or righteous: *Prov.*28.18. *Josh.*24.14. 1 *King.*9.4. *Prov.*11.1. whole or intire. *Ezek.* 15.5. *Deut.* 27.6. *Josh.* 8.31. holy or godly. *Amos* 5.10. *Prov.*2.21. *Prov.*29.10. *Prov.*10.29. Innocent, without fault or malice. *Psal.*84.12. *Job* 8.20. *Psal.*37.37. *Psal.*101.2. *Prov.*13.6. pure. *Gen.*20.5,6. single or sincere. *Prov.*10.9. 2 *Sam.* 15.11. true. *Deut.*32.4. *Prov.*28.6. *Isai.*38.3. *Deut.*25.15. perfect. *Deut.*18.13. *Cant.*5.2. 1 *King.*8.61. and 11.4. and 15.3,14. and full. 2 *King.*20.3. 1 *Chron.*29.9. and 2 *Chron.*16.9. and 19.9. and 25.2. 2 *Chron.*15.17. In the New Testament there be three words usually translated perfect. The first signifieth, that which doth consist of all its parts or members, which are required to any worke, so that nothing is wanting, nor superfluous: the Metaphor being taken from even or equall numbers, which may be divided into equall parts. 2 *Tim.*3.15,16,17. And the compound word signifieth to amend, or repaire and set in joynt a part loose, or slipped aside. *Matth.*4 21. *Mark* 1.19. *Gal.*6.1. to fashion

LXX εἰς τελος *Sept.* ὁλοκληρος.

LXX. ἄπλαστος. *Aq.* ἁπλοῦς. *Sym.* ἄμωμος. LXX. ἀμεμπτος.

ἄμωμος. ἀδῶος. *Sym.* ὁλόκληρος. ὅσιος. ἄκακος. καθαρος. ἁπλους. ὁλόκληρος. τελειος. שלם πχήρης.

fitly and in comely order or proportion. *Heb.*10.5.and 11.3. *Rom.* 9.22. to fulfill or furnish. *Act.*21.5. *Luke* 6. 40. and to perfect and joyne or bind fast together. 1 *Cor.* 1.10. 2 *Cor.* 13.11. 1 *Thess.*3.10. 1 *Pet.* 5.10. *Ephes.* 4.11, 12. The LXX. use this word to give the signification of two others that signifie to uphold or underprop and make equall, *Psal.*17.5. *Psal.* 18.34. The second signifieth whole or intire. 1 *Thess.*5.23. *Iames* 1.4. The third perfect, *Ephes.*4.12. *Iames* 1.4.5. 1 *Ioh.*4.17, 18. But all these in use import the same thing for substance. A thing is said to be perfect three wayes. 1. That is perfect which is intire in all integrall parts, firmely knit together, faculties and functions; when there is in all the parts of Sanctification something: as lively creatures are brought forth perfect, Infants compleat in all their parts and members are perfect. In this sense perfect is opposed to that which is divided, imperfect, maimed; as an Embryon not yet fashioned in the wombe is opposed to a perfect Infant; Pharisaicall love as partiall, lame and maimed, extending it selfe to them that loved them only, is opposed to perfect love, which stretcheth it selfe to friend and foe. *Matth.*5.47,48. an intire heart is opposed to an heart and an heart, a double heart that makes a major part against it selfe. 1 *Chron.* 12.33, 38. For in that which is intire, all things doe mutually answer one another, doe consPire into one: that is not intire which dissents from it selfe, is not one and whole, or in which there is division and disagreement. Thus Christians sanctified by the Spirit of grace in every power of the soule, the seeds of all vertues being ingrafted in them, and firmely compact and knit together, so that freely, willingly, and upon advised deliberation they cleave unto the Lord, and without partiality or willing neglect move to all duties of Piety, Justice and Mercy, are said to be perfect, though they be not freed from manifold infirmities, no grace of the Spirit in them be come to perfect growth. An intire, holy, blamelesse conversation, directed according to the will of God in every place, state, and condition of life, is said to be perfect. *Blessed are the perfect in the Way. Psal.*119.1. *Keepe thy servant from presumptuous sinnes, then shall I be perfect. Psal.* 19.13. *I was also perfect before him, and I kept my selfe from mine iniquity. Psal.*18.23. It is recorded of *Asa*, that *his heart was perfect with the Lord all his dayes*, though in the same booke many infirmities are noted in him.

תמך שוה

Animalia nascuntur τελεία. Arist. Hist. Ani.l.7.ca.8.
Psal.139.16.
Lev.22,21.
Mal.1.14.
Exod.12.5.

לב שלם ψυχημία.

1 Thess. 5.23.
1 Chron.28 9.

1 *King.*

1 *King.*15.14. 2 *Chron.*15.17. Thus *Noah, Gen.*6.6. *Job* 1.1. *Hezekiah,* 2 *King.*20.3. are said to be perfect. *David* to walke in his integrity, *Psal.*26.1. yet these examples must not be referred to the second degree of perfection. The body is intire, when all parts are so knit together, that each is preserved, and fit for his office: the soule is intire, when all the parts of righteousnesse are rivetted together amongst themselves, and in the whole: the conversation is intire, when no office of life is neglected, no precept careleſſely forgotten or sleighted; when no occasions or occurrences can remove men from their holy purposes undertaken according to Gods word. This perfect man is set as opposite to the unstable, double minded, perverse, froward and restlesse, who are off and on, turned upside downe with every contrary wind, divided and at odds with themselves; who loppe and straiten the Commandements as will best stand with their occasions, take and leave at pleasure, rest in the externall acts of piety or justice, or cleane depart from Gods Commandements. *The integrity of the upright shall guide him, but the perverseneſſe of transgreſſors shall destroy them,* Prov.11.3. *If I say I am perfect, mine own mouth shall prove me perverse,* Job 9.20,21,22, *Who so walketh intirely shall be safe, but he that is perverse in his double wayes shall fall in one,* Prov.28.18. So it is noted of *Abijam,* that *his heart was not perfect with the Lord his God,* 1 King.15.3. of *Amaziah, Uzziah, Jotham,* they *did that which was right in the sight of the Lord,* but *not with perfect hearts,* 2 Chron.25.2. & 26.4. & 27.2. 2 King.14.3. & 15.3. and of *Solomon,* that *When he was old, his wives turned away his heart after other gods, and his heart was not perfect with the Lord, as was the heart of David his father,* 1 King.11.4.

Jam 1.6.

He that can be contented to be naught in any thing, is naught in every thing.

2. That is said to be perfect, which hath obtained an high degree of perfection, not simply, but in comparison of that which is beneath: when a man is so habituated in his course, that he hath attained a facility and constancy in well doing. Children new borne are perfect, that is, intire: but when they be come to ripe age, they are perfect in comparison of themselves as new born babes. But every growth argueth not comparitive perfection, but that only which is so great, that it may seeme to introduce a new forme: or when by long practice a man is so habituated in his course, that he hath attained a facility and constancy in well doing. Children are more

perfect then Infants new borne, and Striplings then Children: but they are not said to be perfect, because the growth is but small: but when they are come to ripe age, although as age encreaseth much may be added, they may be called perfect, because then they have attained as it were a new forme. So to be perfect and absolute, the Philosopher doth attribute to men of ripe age. *Arist. Hist. Ani. l.2. cap.1. de part. Animal. lib.4. cap.10. Strong meate* (saith the Apostle) *belongeth to them that are perfect, or of full age. Heb.5.14.* those that have left the Rudiments of Christian Religion are called perfect, perfect in respect of them that be babes in understanding, and stand in need of milke. 1 *Cor.14.* 20. *The Law makes nothing perfect. Heb.7.19.* because it was a rudiment only which was delivered to children, so that he that is seasoned with the knowledge of the Gospell, is perfect in respect of them that be instructed only in the Law. *We speake wisdome amongst them that are perfect.* 1 *Cor.2.6.* here some understand men, and by perfect they understand all Christians in generall, who are perfect in respect of them that knew not the Gospell: Others them that in speciall had made greater progresse in the faith: others understand the word things or somewhat, that this sence should be, that this wisedome doth consist in perfect things. But however this text be interpreted, the Apostle elsewhere manifestly confirmeth this point, shewing that some were perfect in comparison of others, who had not yet attained to perfection. Here it must be remembred, that howsoever the word perfect be referred to knowledge in the mysteries of Religion in the writings of the Apostles, yet it is not seldome referred to practice and manners. In the first reference, they are said to be perfect, who have obtained an high degree of knowledge in heavenly and divine mysteries: In the second, they that teach in deed and fact that they have learned what they professe. *Let patience have its perfect work*, Jam. 1.4. that is, let it shew its sincerity and constancy in works, that not in words and gestures, but in deed and truth it be approved; that it cannot be overcome in the greatest evils, but doth hould out and remaine invincible. He that can bridle his tongue, is a perfect man indeed, *Jam.3.2.* that is, he is not one that is in exercise to learne, which is the meane to perfection, but hath learned indeed what he professeth. He calleth that perfect which is performed in truth and deed, and is not counterfet: and so sin is said to be finished,

τελειωθῆναι ac τελειῶσαι.

Heb.6.1,2. Eph.4.11,12, 13.

shed, when it is committed, *Jam.*1.15. and every sound, solid, operative grace, is called a perfect gift, *Jam.*1.17. and sincere, unfained love, is said to be perfect love, 1 *Joh.*4.18. *Christ was made perfect through sufferings*, Heb.2.10. *as he learned obedience by the things which he suffered*, Heb.5.8. for there is an experimentall learning. And to this purpose belongs that speech of our Saviours upon the crosse, *It is finished*: for hereby was signified, that he had fulfilled all things, which he was to doe upon earth, *Luk.*13.32. and they that shed their bloud for Christs sake and for the Gospels are said to be perfected. Thus the patient are called perfect, because patience is a document of a mind most exercised in piety and godlinesse. So the power of God is perfected in our weakenesse, 2 *Cor.*12.9. for the vertue of Christ is not perfected in weakenesse as in the subject, not by infirmity as by the effect: but when it sheweth it selfe in the greatest and principall things. The power of God is not encreased, nor diminished: but then it is said to be perfected, when in the judgement of man it doth that which is most hard and difficult. For we live and die in God, and this is of the power of God: but when in the greatest streights, and even in death it selfe we live and breathe, the power of God doth after a speciall manner shew forth it selfe, and is perfected in us, that is, doth shew it selfe to be exceeding great, which cannot be conquered or overcome. In the same manner as the Apostle saith, *Faith is perfected by Works*, Jam.2.21. not that works doe perfect faith, but that faith whilest it brings forth good works, doth manifest how perfect it is: it borroweth not force from workes, but in works doth declare what force it hath. Thus the graces of the Spirit are perfected, whilest by the effects it is made manifest how perfect they are.

3. That is perfect, which is every way absolute and compleate, to which nothing is wanting, nothing superfluous: and so the soules of the just are made perfect in Heaven. In the first degree perfection is necessary to salvation, without which we cannot be partakers of the eternall inheritance: in the second and third degree it is to be striven after, though the latter cannot be obtained in this life. The greatest measure of perfection attaineable in this present life, is an imperfect perfection: but that imperfection is sin; and therefore though we come short, we must strive forward towards perfection, that we might be perfect hereafter. Psal.19.7. Mat.5.48. Psal 18.30. Heb.12.23.

Integrity

Integrity is neceſſary, becauſe the moſt holy God will never give himſelfe to be poſſeſſed and enjoyed to a ſpirituall adultreſſe, who doth affect any other lover more, or beſides him. A woman may have many friends, but one as an Husband: Conjugall love of it own nature, is of that kind, that it muſt be of one, and cannot be communicated to many. If God be wholly ours, we muſt be wholly his. And if we joyne ought with God, or take in ought with him, we doe not, we cannot cleave to him alone. When there are two objects upon which the heart is ſet, it is divided: and men of divided hearts, can have no fellowſhip or communion with him. We cannot ſerve God, unleſſe we ſerve him intirely: he cannot be our Maſter, if we have any other. *Matth.6.24.* God heares them that pray with their whole heart. *Jer.29.12,13.* is found of them that ſeeke him with their whole heart. *Pſal.119.2. Deut.4.29,30.* takes pleaſure in them that be intire in their way. *Prov.11.20.* and accepts their work. *Deut.33.11.* If a Chriſtian be not intire, he can never be perfect in degree: for what is defective in parts, can never be made up by any growth. He can never come to be a perfect man in Jeſus Ceriſt, and every way compleate, in whom the work of grace is imperfect and maimed in the parts eſſentiall or integrall. If a plant be imperfect, it will never be a perfect tree: If a Child be borne maimed or imperfect, no growth of parts received can reſtore what is defective in nature: If a Chriſtian be ſanctified in mind only, or in ſome affection only, and not in every part, no growth in what he hath obtained, can ever make his ſanctification perfect and compleate. Integrity is the qualification of a ſubject capable of finall pardon, and eternall bleſſednesſe through grace. Remiſſion of ſins is received by faith, but faith that embraceth pardon, doth unite and knit the ſoule inſeparably to God, and to the word of his grace, it ſeaſoneth every affection, and ſtirreth them up to their proper functions according as the word directeth. *Bleſſed is the man whoſe iniquity is forgiven, and whoſe ſin is covered: Bleſſed is the man to whom the Lord imputeth no ſin, and in whoſe ſpirit there is no guile.*

Rev.14.3,4.

God will paſſe by the imperfections which he eſpieth in the beſt ſervice of his children, when once he ſeeth their hearts to be intire and perfect towards him. Hypocriſie drowneth many excellent graces, and cauſeth God to take no notice of them: but integrity is ſo well pleaſing to his Majeſty, that if it be not ſhaken, he will not

not see many other infirmities. This is the chalenge against the Church of *Sardis, I have not found thy works perfect before God.* Rev.3.2. *David* had many imperfections, and did often step aside in the way, but he is not accused to breake the whole Law in any thing, save in the matter of *Uriah*, 1 *King.*15.5. The Holy Ghost hath noted sundry defects in *Asa*, but addeth this of him by way of conclusion, yet *his heart was perfect towards the Lord all his dayes*, 1 *King.*15.14. Contrarily in *Jehu*, after a large description of many excellent things, it is observed, *But Jehu regarded not to walke in the Law of the Lord with all his heart*; and so his service in destroying *Ahabs* house (rewarded with a temporall blessing to the fourth generation) was reckoned murder. *Hezekiah* is bould to pray in behalfe of them that came unprepared to the Passe-over, *The good Lord be mercifull unto him that prepareth his heart to seeke the Lord God, though he be not cleansed according to the purification of the Sanctuary.* An Husband will beare with many aberrations in the behaviour of his Wife, so long as he is perswaded of the intireness of her heart towards him: and so dealeth the Lord with them that feare before him with all their hearts. Great is the excellency, many the priviledges of the intire and perfect man. *Better is the poore that walketh in his integrity, then he that is perverse in his wayes*, turning away now on this side, now on that, *though he be rich.* Integrity advanceth the poore man above the wealthy, and yeeldeth him more sound comfort and profit both, then all the riches in the world can. *They are blessed that walke in the perfect way:* Not they that walke in the way of the Ministery, or of the Magistracy, but indefinitely they which walke in any way allowable by the word, with a perfect heart, be it never so meane or simple, they are blessed. *Blessed are the undefiled in the way*, whatsoever it be, be it to be the scowrer of Channels, drudge in a Kitchen, or to serve in the Gallies.

2 King.10.31. Hose 1.4. 2 Chron.30. 15,19.

Prov.28.6. & 19.1. Psal.119.1.

Causall blessednesse is the pardon of sin; but perfection is blessednesse in order to the execution and fullnesse thereof. The perfect man is actually blessed: but the cause of blessednesse is the free mercy of God. Psal.119.80. Job.8.20. Psa.37.18,19. 2 Chron.16.9.

More particularly. *The perfect shall not be confounded. Let my heart be intire in thy statutes, that I be not ashamed. For God will not cast away the perfect man, neither will he take the wicked by the hand.* He may seeme to neglect, but *he doth not forget them that follow after righteousnesse:* he is thought to favour, but *he doth abhorre the workers of iniquity. The eyes of the Lord runne to and fro throughout the whole earth, to shew himselfe*

Pſal.18.25. *ſtrong in the behalfe of them, whoſe heart is perfect towards him:* Howſoever they may be weake in themſelves, in him they ſhall be victorious: his power ſhall be perfected in their weakeneſſe. For Pſal.37.18. as it is in the Pſalme, *With the perfect man, thou wilt ſhew thy ſelfe perfect:* thou wilt not faile him in his need. This is the nature of God, that he frameth himſelfe to the diſpoſitions of men, good to the good, hard to the ſtubborne, intire to the perfect that waite upon him. *The Lord knoweth the dayes of the perfect, and their inheritance ſhall be for ever:* that is, he ſeeth to what evils they lie open, what help they need, and ordereth all events to their Prov.28.16. & 19.23. ſpeciall good. *He that walketh in his integrity is ſafe:* no danger can overtake or meete a man in that way; becauſe he is under the ſhadow and protection of divine providence. *Righteouſneſſe preſerves him that is intire in the way, but Wickedneſſe overthroweth the ſinner,* Prov.13.6. & 11.5,6. Let integrity and uprightneſſe preſerve me, *Pſal.*25.21. Integrity is a guard, that doth continually keep watch and ward; and doth not only leade men to a good way, and tell them what is their duty, and fit to be performed; but maketh the way paſſible for them, and them proſperous in it. An intire heart, is a channell or Barke in which the graces of the Spirit are contained, and faith doth ſwimme above all ſtormes and tempeſts: but a mind void of all integrity, is full of ſliſters and chincks, that if the moſt holy liquour of piety be offered, it is powred in and out together and at once. This is the nature of integrity, that by it the ſoule is intire in it ſelfe, and hath a ſpirituall continuity, which may be ſhadowed forth by the ſimilitude of things corporall: and therefore ſo long as integrity is preſerved, the heart is apt to containe and keep ſafe the graces of the Spirit: if it be cracked grace would be loſt, ſhould not God make up the breaches of it. A ſoule deſtitute of grace, is ſtarke dead; an heart without integrity, not well compacted, is next to death or deſtruction; as a ſhip full of holes, or a body unlooſed or diſſolved. An heart well compact and knit faſt together in the Lord (as is the intire) is Prov.19.19. valiant and couragious in all dangers, trials, temptations. It is not put out of countenance with ſlanderous tongues, nor ſhaken with feare of troubles. *Though mine adverſary ſhould write a booke againſt me, would I not take it upon my ſhoulder, and bind it as a crowne unto me,* ſaith *Job?* The hypocrite in peace and ſecurity may ſeeme ſtrong and valarous: but let God by ſome affliction

drag

drag him out, as it were by the eares from his lurking hole, and convent him before his tribunall, and thou shalt not see any thing more abject and heartlesse. Then is that of the Prophet verified, *The sinners in Sion are afraid, a feare is come among the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with the everlasting burning?* But the entire heart, even in this case, holds out confident and courageous. And no marvell, for every man that walketh in his integrity hath the priviledge of a treble guard, the guard of Gods protection, of the good Angels, and of a good conscience, for his defence against all adversary power. *Mark the perfect man, and behold the upright, for the end of that man is peace: for the Lord shall helpe and deliver him, he shall deliver him from the wicked, and save him, because he trusteth in him. The Lord will defend the perfect, and he hath given his Angels charge over them, to beare them in their hands, and keepe them in their waies:* In which respect they may say with the Prophet, how many soever rise up against us, they be more and stronger that be with us, then they that rise up against us. Moreover, they are blessed of God with a good conscience, which is as a strong Castle, against which no batteries of the enemy can prevaile; he is a most valiant Champion, who will not be daunted with any proud on-set of the Adversary, which he knoweth to be weake, and of no strength. As there is nothing more base, or sooner abashed then a corrupt conscience, destitute of integrity: So nothing more bold and hardy then a good and perfect conscience. *David* in the midst of all his reproaches had the face to professe the name of God before Kings and Princes, without ever being blanked at their presence. And shall a man so guarded, regard the enmity of any? fear the threatnings of any, though never so mighty? be dismayed at any hard condition that he is fallen into for the present? No, he will not be afraid for any evill tidings, for his heart is fixed and trusteth in the Lord.

Isa. 33. 14, 15.

Ps. 37. 37. Ps. 37. 40. Ps. 91. 11.

Ps. 119. 23.

Integrity addeth to the glory of our good actions, even such as are but of the lower sort. There is not the meanest duty whatsoever, which integrity will not set a faire glosse upon, that in some respects it shall be matchable even to workes farre greater in their owne nature. A poore labouring man that lives by his hands, having performed holy obedience to God therin with an entire heart, may have as much comfort on his death-bed, as the best Minister

or Magistrate, whose service in it selfe is farre more honourable: yea, if his integrity be greater, his comfort also shall be greater. For God regards not so much the matter, as the forme of obedience: nor so much the thing done, as the affection wherewith we doe it. Wise men regard more the mind of the giver, then the value of the gift. When we first give our hearts wholly and entirely to God; then is our service, how small soever, very acceptable unto his Majesty. It is not the greatnesse or multitude of those good workes which we have done, but the good disposition of an honest and entire heart in the doing of them, that doth bring comfort, as the internall qualification of that faith, which makes a sound plea for mercy before the throne of grace. An halting heart dasheth the acceptance of the most glorious worke: an entire heart addeth weight to the basest service. The widdowes mite was little in worth, had not her good heart raised it's price. In value it came farre short of the superfluities that the rich men cast into the treasury; but her heart was better, and so her gift greater then theirs. When *Hezekiah* had received the sentence of death, what was his comfort? even this, the conscience of his integrity. *O Lord remember how I have walked before thee in truth and with a perfect heart.* This was his refuge, though the good workes he had done were in regard of his calling of the highest note, the restoring of the true worship of God, the purging of the defiled Temple and Priest-hood; yet he did not comfort himselfe in these so worthy workes, but in the perfection of his heart, knowing well that the worke it selfe, though never so glorious, is of no esteeme, if the heart be rotten, perverse or halting. *The entire in heart are the Lords delight*, greatly beloved of him for the present, and shall more fully see, feele and enjoy the comfort and happinesse of his favour in time to come. *The Lord God will with-hold no good from them that walke in integrity*: for he is both their Sunne and Shield, he will give grace and glory. As the Sunne doth illustrate, cherish and quicken all things with its heate and light: So doth the Lord visit the entire, and refresh them by his Spirit, yea, and as a Shield protect them from all evill. *The perfect shall remaine in the Land for ever and leave their inheritance unto their children. Who so causeth the righteous to goe astray in an evill way, he shall fall himselfe into his owne pit: but the entire shall have good things in possession, and their children after them shall be blessed.*

Isa. 38. 3.

Prov. 11. 20.

Ps. 84. 11. Isa. 60. 19.

Prov. 2. 21. Prov. 28. 10. Prov. 20. 7.

The

The effect and token of integrity is a setled, wel-advised and deliberate desire, resolution, will and endeavour to be enformed, what is good and acceptable in the sight of God, and to direct his wayes at all times, and in all places according to rule of righteousnesse: for he aimes at one marke, and pitcheth upon the right object. The just man walketh in his integrity. It is the commendation of *David*, that *he did that which was right in the sight of God, and turned not aside from any thing that was commanded all the daies of his life.* Prov.20.7. 1 King.15.5.

The fruits of this resolution are these and such like;

First, there is no sin though never so deare, precious or profitable, which a perfect Christian would not willingly espy out and judge in himselfe, *I will declare mine iniquity, I will be sorrie for my sinne.* Psal.38.18.

Secondly, it workes a dislike of sinne in all, even in those which be most neare and deare unto us.

Thirdly, It is joyned with a continuall care to preserve himselfe innocent from all sin, especially his particular and formerly beloved transgressions. I was perfect before him, and I kept my selfe from mine iniquity. 1 Ki.15.13,14. Ps.18.23. 2 Sam.22.24.

Fourthly, In all conditions he will looke to himselfe, that he be not carried away with unbridled passions. In regard of severall states, men are subject to be transported with diverse affections, as with pride, pleasure, security in prosperity, impatience, fretting, discontent in adversity. Wherefore the entire Christian doth ever look to his heart, that it be not distempered with these things.

Fifthly, If the heart be entire with God, it will admit his word for direction in all things. *Thy testimonies are my delight and my Counsellours*, that is, they governe my mind and heart, of them I take advice. *All thy judgements were before me: and I did not put away thy Statutes from me.* Prov. 21.19. Psal.119.24. Psal.18.22. 2 Sam.22.23.

Sixthly, They that are entire are said to have fulfilled after the Lord, that is, fully or entirely to have followed him, *Deut.*1.36. *Numb.*14.24. Isa.14.8,9,14.

Seventhly, The perfect man putteth away froward and perverse speeches. The poore that walketh in his integrity is opposed to him that is perverse in his lips, that speaketh froward things. Numb. 32.11.

Prov. 19. 1. Amos 5. 10. Eighthly, His care is to keep himself unspotted of the world, doing that which is honest, pure, praise-worthy in the sight of God and man. This note the Prophet *David* giveth; for having

Psal. 119. 1, 3. said, *Blessed are the undefiled in the way*, he teacheth us to discern them by this effect, *surely they doe no iniquity.*

Ninthly, He will receive evill at the hands of God thankfully,

Job 2. 9, 10. as well as good, and blesse his name, when he crosseth his desires, and taketh from him what he delights in, as well as when he granteth the desire of his heart in outward blessings.

Tenthly, An entire heart is ready prepared to serve God, to part

1 Chron 29. 19 Mark 10. 21. Mat 19 21. with any thing be it never so deare for Christ, and to suffer any thing be it never so hard for Christs sake.

Eleventhly, He that walketh in his integrity will deale conscionably at home and abroad, in all duties of his generall and particu-

Ps. 101. 1, 2, Joh. 2. 8. 2 Chron. 28. 9. lar vocation towards all men. *I will walke in the midst of mine house in the integrity of mine heart. I will set no evill thing before mine eyes.*

Lastly, He presseth towards the marke, and aimes at an higher degree of holinesse, Phil. 3. 13, 14, 15. *One thing I doe, I forget that which is behind, and endeavour hard forward towards the marke*, 2 *Cor.* 7. 1.

Integrity is the gift of God, infused into the heart by the holy Ghost; but in this respect we may not neglect the meanes ordained of God for the attainment and preservation of it. God and none but he did place *David* in the hill *Syon*, and give *Gideon* victory over the *Midianites*, as they both well knew, and firmely beleeved: but their beleef did not emasculate their minds, or tie their hands from using such strength and valour, as they had.

First, Care must be had to furnish the mind with the affectio-

1 Chron. 28. 9. nate knowledge of God in Christ Jesus. *And thou Solomon my sonne, know thou the God of thy Fathers, and serve him with a perfect heart.* The knowledge of God begets in us a similitude of God. When we come to understand what he is to us, we are made to him what he requireth. As when sound knowledge entereth, it stampeth the Image of God upon the heart: for it assimulates the mind to the object seen and discerned.

2. All holy meanes must be used to incorporate the word into the heart, that it may season every affection, and beare mild universall Soveraignty over us. For the heart is transformed throughout

out into the nature of the word, and every power of soul is brought into subjection by an unfained, soveraigne, well-rooted faith, it is entire in parts, though imperfect in degrees. Herein all diligence and paines must be taken by preparation, hearing, meditation, and observation of all unexpected occasions of griefe, sorrow, feare, joy, or such like, to bring the word into the affections, that it may sweeten their disposition, and governe their motion.

3. In all endeavours we must include prayer to God in the name of Christ, as a chiefe associate: for God ordinarily lets in sanctifying grace at the same gate, at which honest hearted prayers goe out.

4. The fourth meanes is, for a man alwayes to possesse his heart with the apprehension of Gods presence, and so to keepe it in his feare continually; to walke with God, as being in his eye, and seeing him that is invisible. This remembrance of Gods all-seeing presence, will make men study to approve themselves before God in all their courses, and to sticke unto him with their whole hearts. Could the eye of a jealous husband prie into every privy corner of his wives heart, she would be afraid to hide any strange lover in her secret affection. If but a man, nay if but a child could looke into our hearts, we durst not deale doubly and deceitfully. What? God seeth us, and shall we dare to dally with him? Shall I give him part of my heart, and reserve another part for the world, for pleasure, for sin? How should not God find this out? for he searcheth the heart and reynes, and understandeth the secret cogitations of every soul.

5. Another meanes is diligently to review all works of obedience, and our affections in the doing of them: and to observe what discomfort and trouble follows the maimed and defective performance of good duties. And withall when we take our selves tardy, in an holy indignation to take revenge of our selves, judging and condemning our selves before God. The very thinking of the after reckonings we must come unto, when we have done our work, will make us take heed how we doe it. The remembrance of the losse and punishment they shall sustaine, whose works are not perfect before the Lord, will stirre up respect to every Commandment. For who is there that useth for all his actions, at the dayes end to call himselfe to a severe examination, as the hard

Master

Maſter doth his ſervants, that muſt not needs in the very midſt of his actions, reaſon thus within himſelfe; anone all this which now I doe, muſt very narrowly be looked over, and if the reaſon why I doe it, my affections in doing, the worke it ſelfe be maimed, halt or ſuffer defect in the parts thereof, I ſhall ſmart for it. O the wrings and ſecret pinches which mine owne guilty heart will give me; yea, the ſentence which by Covenant I am tyed to paſſe upon my ſelf, in caſe my heart be partiall to the Lord, and my work deformed? If my worke be not perfect, ſhall I not looſe all my labour, and be rejected with it?

Laſtly, It is good to meditate ſeriouſly on the joyes of heaven, and the rich recompence of reward reſerved for them that cleave unto the Lord with their whole hearts. If the happineſſe of Saints hereafter doe rightly affect, and be ſoundly beleeved, a man will be contented to part with all that he hath to purchaſe that treaſure. Whatſoever he hath laid next his heart, he will abandon it with deteſtation, rather then deprive himſelf of that eternall inheritance, which God hath prepared.

To ſtirre up himſelfe to ſtrive after perfection more and more, a Chriſtian muſt firſt ſhame himſelf for his halting, and make it odious; ah, the diviſion of my heart, the maimedneſſe of my ſervice is ſo apparant, that I cannot conceale it from my conſcience. I have lodged ſinne, vanity, pleaſure, the world in the cloſet of my heart, which ſhould have been kept entire for the Lord. My purpoſes for good have been weake, my reſolutions variable, oft-times by occurrences and occaſions I have been drawn aſide. In holy performances I have ſerved mine own corrupt affections, and doing what is right, not done it with a perfect heart. Mine affection to good hath been partiall, baſe, deformed; In the greateſt matters I have been remiſſe, preciſe in leſſer: zealous in one, careleſſe in another: ready to run according to inclination, not looking to the direction of the truth. I have ſometimes been forward to heare, not ſo carefull to meditate, and make the word mine own; eager and fiery againſt ſome particular notorious offences, but not vigilant to bridle raſh anger, boyſterous paſſions and indiſcreet and idle ſpeeches. My love to the children of God hath neither been pure, nor univerſall: I have been apt to admire ſome, diſ-eſteem others according as they carry themſelves towards me, and fit me in my humour. If he be a curſed deceiver,

that

that having a male in his flock, doth offer that which is halt and lame to the Lord: how justly might I be confounded, who have wickedly departed from my God, and set my affections upon things of no value? Will an husband accept of divided love in his wife? will a Prince regard or take in good part, that which is lame, blind or sick, for a present from his Subject? O Lord, I have dealt exceeding foolishly in tendering such spotted service unto thy Highnesse.

Secondly, He must resolve to keepe himselfe more entirely to the commandments of God for the time to come. I have wickedly departed from my God, but now I will returne, and keepe his Commandments with my whole heart. What can I tender unto his Majesty, lesse then my selfe? How can I for shame intreat his favour, unlesse I cleave unto him with a perfect heart? Can I desire God to be wholly mine, unlesse I be wholly his? Can I be so impudent as to intreat God to love me with a prime and conjugall love, and give me leave to love sinne which he abhorreth, to love other things above or equall with his Highnesse? Can I looke to be married unto Christ in mercy, truth and compassion, if my heart doe not affect him above all, and other things in and through him alone? The Lord is a great King, his service must be without spot or blemish. His eye searcheth the heart, and perfectly understandeth all secret motions a farre off, and will give to every one as he knoweth his heart, and according to his wayes. Men of place looke to have their pleasure done in all things by such as attend upon them: and shall I presume to call my selfe the servant of the living God, when I doe his pleasure in part only and by halves. My obedience cannot be perfect in degree so long as I live here, but through the grace of God it shall be universall, and that I might attaine absolute perfection in heaven, I will strive after it in this life. O Lord, I have covenanted to sticke unto thy testimonies, and by thy grace I will keepe thy precepts all the dayes of my life, unto thee therfore do I flie for strength, support, acceptance. *Create in me, O God, a cleane heart, renew a right* (constant) *spirit within me; Establish me with thy grace, that I never fall from my integrity. I will keepe thy statutes, O forsake me not utterly.*

Psal. 119. 69.
1 King. 8. 48.

They are blessed who have attained some perfection in the exercise of holines. Every apprentice deemes him happie, who hath the perfect skill of that trade wherein he is exercised.
1 King. 8. 39.
It is a great shame to leape from pale to sprig, and with the moone to change our beliefs. Thou art ashamed to be accounted an inconstant man.
Psal. 119. 68.
Psal. 51. 10.
1 Kin. 8. 58.
Psal. 119. 8.

In the former overture of the Covenant by Gods appointment they offered sacrifice, which was a type of Christ, and seale of re-

 mission

Gen.12.7. and 22.9.

missiion and propitiation by the bloud of Christ, under this expression the same continued: for so we reade, that *Abraham* built Altars unto the Lord, and offered sacrifice. But unto this, it pleased God to adde other assurances whereby he bound himselfe to performe the promises which he freely made of his grace, and did establish the faith of *Abraham* and his posterity. This Covenant God confirmed by federall signes in the segments and fiery lamp. *Gen.*15. and then by sacramentall signes, as by Circumcision. *Gen.*17. which was a seale of promise on Gods part, and an homage or fealtie in *Abraham* and his seed binding them unto the service which God required under the Covenant of grace: and therefore the Apostle put this upon them that will use Circumcision after Christ, that they are bound to keep the whole Law, not because Circumcision for the outward act was commanded in the Law, but because it was that homage penny, which tyed them to punctuall obedience. We may conceive, that God by this Commandement might now prove *Abrahams* obedience therein, imposing a thing abhorrent to nature, which could not be before sinne, because it doth presuppose sinne and punishment: And it was a notable pledge of his faith, for if he could believe God in so dangerous and fearefull an execution, they might beleeve him in any other command or promise under the Covenant. Circumcision was not without the shedding of bloud, because the Covenant was not yet established in the bloud of the Messiah, and that might leade the faithfull to the bloud of Christ, as assuring the purging away of sinne by the same. God could have instituted a Sacrament which might have agreed to both sexes, but of his infinite wisdome, he made choice of that which could have being in the males only: but the female was accounted as circumcised in the male: and therefore faithfull women were the daughters of *Abraham*, *Luke* 13.16. and the common promise, that God would be the God of *Abraham* and his seed, did pertaine to each sex of his posterity. *Circumcision was a seale of the righteousnesse which is by faith*, that which is purchased by Christ, and embraced by faith: It was also a signe of the Circumcision of the heart by the Spirit of Christ, without which the rite did commend no man to God. *Deut.* 10.16. which Circumcision of the heart is promised of God as his grace. *Deut.*30.6. and is fulfilled in Christ, *Col.*2.10,11. *Phil.*3.3. And it was a seale of the Covenant, and

Gal.5.3. In as much as Circumcision was the signe or solemne ceremony of this mutuall league between God and *Abraham*, and *Abrahams* seed, it is necessarily implyed (by the tenour of the same mutuall Covenant) that God should subscribe or seale the league after the same manner, and to receive the same signe of Circumcision in his flesh, which *Abraham* and his seed had done. Rom.4.11. Rom.2.28,29.

Jer.4.4.

so

so of all the promises made therein concerning things temporall to the seed and posterity of *Abraham*, as they stood in reference to the Covenant of Grace. All that were outwardly circumcised, were not partakers of the spirituall blessings promised, yet was not Circumcision altogether unprofitable unto them: but as they were within the Covenant, so did Circumcision seale unto them the blessings of the Covenant. If they were externally in Covenant only and by profession, it confirmed the promises of the earthly Canaan and some other outward things whereof they were partakers: If they were internally and effectually in Covenant, it confirmed the highest blessings unto them, which they obtained by faith. It appeares then, that all are not in Covenant after one manner, nor doe all that be in Covenant, equally partake of the same blessings: they that be outwardly in Covenant partake the outward and basest part of the Covenant, they that be truly in Covenant obtaine the highest: but what blessings soever they enjoy, they are given according to the Covenant of Grace, and not of workes, given of free bounty to them that yeeld but partiall and fained obedience, and not merited by their works. But of this more at large in the next Chapter.

From all this it followeth, First, that all the faithfull are of the same faith with *Abraham*. The Father and the Sonnes spirituall be of the same beliefe: as they doe partake of the same spirituall priviledges. It is one God that justifieth the circumcision and the uncircumcision, and it is the same faith whereby the Promises of mercy are embraced. *Zaccheus* is called the son of *Abraham*, and he beleeved in Christ as did *Abraham*.

2. Not only Promises of temporall good things, but of spirituall and eternall were made to the Patriarks in the Covenant of Grace, and sought and obtained by them. They looked for a City whose builder and maker the Lord is. Remission of sinnes and life everlasting was preached in the Covenant, sealed in the Sacrament, and typified by the Land of Canaan. To conceit the Fathers to be an assembly of bruite beasts, which looked to be fed with earthly blessings alone, is highly to dishonour them, and lessen the grace and mercy of God towards them. Heb. 11. 11, 12.

3. Sacramentall phrases, wherein the name of the thing signified is given to the signe, are ancient and familiar; as Circumcision is called the Covenant, and the rocke Christ. Why then should

our Adverſaries ſtumble at this, that in the Sacrament of the Supper, The Bread is called the body of Chriſt.

4. In this expreſſion of the Covenant, the ſpirituall good things promiſed therein are limited to *Abraham* and to his ſeed. But all Infants whatſoever are not comprehended under the ſeed of *Abraham*. To ſay many thouſand thouſands are excluded from the ſeales and outward adminiſtration of the Covenant, when yet every one is partaker of the good promiſed in the Covenant, is to ſpeake of our ſelves, and not according to the Word of God. We will not tie the grace of God to outward meanes: but ordinarily we cannot affirme they pertaine to the Covenant of Grace, and obtaine the higheſt bleſſings promiſed therein, whom God doth not vouchſafe ſo much as outwardly to receive into Covenant.

Chap. VII.

Of the Covenant of Grace under Moſes till the returne of Iſrael from the Babyloniſh Captivity.

NOw we are drawing downe to *Moſes* his time, and that manifeſtation of the Covenant of Grace, which was revealed to the Church by his Miniſtery. The curſe of Gods revenging juſtice had now ſeized upon mankind for many generations, even thouſands of yeares, ſo that now it was time for God to remember mercy in the midſt of wrath, and to breake out into a clearer expreſſion of this free gratious Covenant, extended to a people ſprung up into a great number, and to be joyned together in an outward policie. The Covenant of free grace running downe in *Abrahams* ſeed was daily caſt out, and grew wilde, as in the Iſhmaelites, Edomites, Syrians, &c. therefore God was now pleaſed to knit the ſeed of *Abraham* together in a ſtronger, and (as I may call it) a ſtate Covenant, that things might grow better and not worſe. The body of the people to whom the Covenant pertained, was now growne populous and numerous, ſo that either it muſt grow wild, and come to nothing by it owne weight, or elſe be brought under the Covenant of God into a ſtate and nationall Church.

The Covenant which God made with Iſrael is called the Old Teſtament

Teſtament or the Law, not becauſe it was firſt, as ſome ſuppoſe, but becauſe it was to wax old, and to give place to the more excellent Covenant ſucceeding, and finally to be aboliſhed. Heb. 8.13.

But here at the firſt we meet with a great difficulty, How, and whether at all the Covenant of Grace, was manifeſted by *Moſes?*

Some make the Old and New Teſtament, as the Covenant of workes and grace, oppoſite in ſubſtance and kind, and not in degree alone: and that to introduce an unſound diſtinction, *viz.* of promiſe ſet againſt Covenant or Teſtament, as though God conferred Grace unto the Fathers only by promiſe, and not by Covenant, leaving all that *Moſes* puts under Covenant to be the Covenant of works and old Teſtament, not conſidering that God calleth his promiſe of Grace to *Abraham* a Covenant. *Gen.* 17. 1. being in every branch a compleat Covenant: not adverting that the Apoſtle (who knew how to ſpeake according to the ſence of the old Scriptures) cals the promiſe made unto *Abraham* a Covenant or Teſtament. *Gal.*3.17. and the Covenant of promiſe, diſtinguiſhing the degrees of manifeſtation. *Epheſ.*2.12. Neither can it be proved, that ever God made the Covenant of works with the creature fallen: but whenſoever the Scripture ſpeakes of Gods entring into Covenant with man fallen and plunged into ſinne, and for ſinne deſerving wrath, it muſt be underſtood of the Covenant of Grace, as ſhall be ſhewed hereafter.

Others make the Old Teſtament a Covenant ſubſervient to the Covenant of Grace, and deſcribe it to be that which God made with Iſrael in Mount Sinai, to prepare them to faith, and to inflame them with a deſire of the promiſe and Evangelicall Covenant (which otherwiſe had languiſhed in their minds) and to reſtrain them from wickedneſſe as it were with a bit and bridle, untill the time wherein God ſhould ſend the Spirit of adoption into their hearts, and governe them by the Law of liberty. This they make to agree with the Covenant of nature in this, that in both the one partie contracting is God, the other man, both hath a ſtipulation annexed, and that the ſame in reſpect of the morall Law: the promiſe is the ſame in generall, and both leade unto Chriſt. But to differ from it in this, that the Covenant of nature was made with all men, but this with the Iſraelites alone; that was made with man created and perfect in Paradiſe, and had

no *preludia*: this was made long after with ſome part of mankind ſinners, in Mount Sinai, and had many *preludia*: that bound to obedience due by the Law of nature, this to the Ceremonies alſo: in that the injoyment of life in Paradiſe was promiſed, here in the Land of Canaan: the Covenant of nature leads to Chriſt by accident, as it ſhewes what man doth owe unto God, and what puniſhment remaines if he pay not his debt of duty: the old Covenant leads unto Chriſt by it ſelfe, for that is the true and proper ſcope thereof, God exacting his due of man for none other end, but that the creature convicted of his imbecillity, ſhould flie to Chriſt. The Covenant of Nature leanes upon the Creation and generall conſervation; the old Covenant upon the Election of Iſrael, his deliverance out of Egypt, and conſervation in the Land of Canaan.

Gal.4.24. The Covenant of Nature was written in the heart; but the old Covenant did beget to ſervitude, and ſo did compell and reſtraine by force, as when we leave undone what we would doe, or doe what we would not for feare: that is eternall, this temporary, written in Tables of ſtone; The thirſt after Chriſt which the Covenant of Nature doth ſtirre up in man, is allayed by the application of Chriſt either in the Promiſe, or in the Goſpell: but the thirſt which the old Covenant ſtirred up, could not be allayed, but by the comming of Chriſt in the fleſh.

With the Covenant of Grace it agreeth, that the Author of both is God, both contracted with man a ſinner: both doth ſhew ſinne: both reſtraine from ſinne: both leade to Chriſt: both the Symbole of the Church: both made by a Mediatour, and life promiſed in both. They differ in theſe, that in the Covenant ſubſervient, God is conſidered as reproving ſinne, and approving righteouſneſſe: in the Covenant of Grace, as pardoning ſinne, and renewing man in righteouſneſſe; the ſtipulation of the old Covenant is, *Doe this and live: Gal.*3.12. Of the New, *Beleeve, and thou ſhalt not come into judgement. Joh.*3.18. The Old Teſtament was added to the Promiſe of Grace, which went before. *Gal.*3.16,17. and ſhewes ſinne not primarily, but by experience of humane weakneſſe in keeping Covenant. But the Covenant of Grace doth this primarily, for it teacheth expreſſely that all men are ſinners. *Rom.*3.9,23. and that his happineſſe doth conſiſt in the remiſſion of ſinnes. *Rom.*4.6. The old Covenant did reſtrain from

ſinne

ſinne by compulſion. *Rom.*7.23,24. the Covenant of Grace with a free inclination of mind and ſoule. *Rom.* 6.12. The Covenant of Grace leads to Chriſt directly: the old Covenant indirectly. The old Covenant is the carnall Symbole of the Church of the Jewes, the new Covenant a ſpirituall Symbole of the Church both of Jewes and Gentiles. *Moſes* is the Mediatour of the old Covenant: Chriſt God and man Mediatour of the new. In the old Covenant is given the ſpirit of bondage; but the Spirit of Adoption in the new. *Rom.*8.15. The old Covenant was a meane to the end: the new the end it ſelfe. The old Covenant did terrifie the conſciences: the new doth comfort: Man a ſinner fallen a ſleep is the object of the old Covenant: the conſcience terrified with ſinne the object of the new. The old Covenant ſhewed the manner of worſhipping God, but gave not ability: the new Covenant doth both. The old Covenant was an hand-writing againſt us. *Col.*2.14. the new an eaſie yoke. *Matth.*11.28. The old Covenant was from Mount Sinai. *Heb.*12.18. the new from Sion heavenly, amiable and pleaſant. *Pſal.* 2.6. The old Covenant excludes the Gentiles: the new admits them. The old promiſeth life in Canaan: the new in Heaven. But not to examine theſe things particularly, by this explication it appeares, the Divines of this opinion, make the old Covenant differ from the new in ſubſtance, and kind, and not in degree of manifeſtation, as alſo did the former.

Moſt Divines hold the old and new Covenant to be one in ſubſtance and kind, to differ only in degrees: but in ſetting down the differences they ſpeake ſo obſcurely, that it is hard to find how they conſent with themſelves. For moſt commonly they diſtinguiſh them thus: The old Teſtament promiſeth life to them that obey the Law, and condemnes all not perfectly conformable: the new doth freely pardon ſinnes, and give Salvation to them that believe in Chriſt. The old was written by the finger of God in tables of ſtone: the new by the Spirit of God in the fleſhie tables of the heart. The old was the miniſtery of death, a killing letter: the new the miniſtery of the quickning Spirit. The old did lay upon the necks of the Fathers an intollerable yoke of rites and commandements: the new doth impoſe the eaſie yoke of the Spirit, enduing us with the Spirit of Adoption and liberty of the Sonnes of God. The old doth involve the Doctrine of the Grace

of

of the *Meſſiah* under the ſhadowes of types and rites: the new doth containe the fulfilling of the tipes and figures. *Moſes* is the typicall Mediatour of the Old Teſtament: Chriſt is the true Mediatour of the New. The old is ſealed by the blood of Sacrifices: the new is ratified by the blo od of the Mediatour the and death of the Teſtatour. The Old by oblations did not pacifie the wrath of God, nor purge the conſcience: the new containes the true propitiation in the blood of Chriſt. The old was imperfect, intolerable, weake, and therfore to be aboliſhed: the new perfect, eaſy, and to continue for ever, &c. with other the like before mentioned. And many things herein are ſpoken truly, but how all theſe differences ſhould ſtand, if they be not Covenants oppoſite in kind, it is not eaſy to underſtand. Some few have laboured to reconcile them one of theſe two wais. Firſt that the Old Teſtament doth promiſe life eternall plainly under the condition of morall obedience perfect, that is under a condition altogether unpoſſible, together with an heavy burden of legall rites and an yoke of moſt ſtrict pollicie, but covertly under the condition of repentance and faith in the Meſſias to come prefigured by tipes and ceremonies, that by this forme of doctrine, worſhip and policie, a proud, groſſe, and ſtiffe-necked people might be more tamed, and convinced of their owne unrighteouſneſſe: and that by ſuch a pedagogue they might be led to Chriſt, who was more obſcurely manifeſted under thoſe ſhadows. The ſecond is, By a diſtinction of *Moſes* his propoſition of the Law from God unto that people: which (as they would) is done either with exaction of perfect obedience deſerving eternall life, and threatning eternall curſe to all that continue not in every thing of the booke of the Law to doe it, *Deut.* 27. 26. or in a comfortable moderation and ἐπιεικεία promiſing bleſſings to thoſe who doe what they can to performe it. The firſt is a perfect and exact draught of the Law of prime nature: the ſecond a perſwaſion and incouragement to corrupt nature to ſtirre up the relicks of power and the Image of God upon hope of future good. The firſt is propounded to all mankind, this to the Church, though others, take benefit by it. In the firſt the Law breaths nothing but wrath to fallen nature, for that hath no grace nor mercy, *Joh.* 1. 17. In the ſecond *Moſes* ſpeakes Goſpell to the *Iſraelites*, for the outward happineſſe of particulars, and the proſperity of the whole.

The

The firſt and rigid propoſition is of the Morall Law alone, and as it was contained in the firſt writing, *Exod.*20. The ſecond is laid downe in *Moſes* whole frame and œconomy to that people. The firſt ſtands in full oppoſition to the Covenant of Grace, containing a perfect Covenant of workes: but the ſecond is and may be ſubordinate to the Covenant of Grace, as will appeare. And this diſtinction (as they conceive) is further ſtrengthened by the preparation unto the firſt delivery, *Exod.*19. and what ſtrictneſſe was there required in the people to prepare themſelves for their perſons, and what a ſtraite charge was given not to come neere the Mount, leaſt they die, Verſ. 12. in the delivery what terrible voices, lightnings, thunders, fire, &c. with the quaking of the earth, ſo that neither Prieſt nor people muſt come neare leaſt they ſhould be conſumed of wrath in the giving of the Law, which when the people heard and ſaw, they could not endure, but deſired *Moſes* to be Mediatour betwixt God and them, leaſt if they ſhould heare God, they ſhould die: which was the ground of that Aphoriſme, *Who ever ſaw God and lived*; yea ſuch was the terror that *Moſes* himſelfe ſaid, *I feare and quake*, *Heb.*12.21. Thus the Morall Law was firſt given by God: but not written till the ſecond going up, *Exod.*24.12. where God promiſeth to find the tables, and write in them with his owne finger: and ſuch was the feare of the ſecond delivery, that *Moſes* was glad to lenifie the former by reading the judicialls, which he had writ, and to offer ſacrifice.

And thus *Moſes* goes up the ſecond time, and receives the two tables tarrying there forty dayes. Whileſt *Moſes* ſtayed the people brake the Covenant by Idolatry. God ſent *Moſes* downe, and by wiſe providence ſo ordered, that *Moſes* brake the Tables of the Covenant; and now was all daſht, and *Moſes* to begin againe to mediate for this ſinne in *Aaron* and the people, *Exod.*32. 19. *Deut.*9. Hitherto in the delivery and writing of the Law Morall thunders nothing but wrath: and the more Law, the leſſe obedience, till the Law was vailed and ſhadowed from them in the curſe of it. *Moſes* having thus travailed and broken thoſe bare and open Tables, wherein was curſe and plague with open face painted, he is called up againe. *Exod.*34. *Deut.*2.1. but conſider with what alteration. For firſt *Moſes* now muſt hew the Tables, God would not deale with that, ſignifying that he would

have the Mediatour *Moſes* to have more to doe with the delivery of the ſecond writing then at the firſt, which was the prologue to the lenifying of the Law, wherewith man had to doe. 2. *Moſes* muſt bring the Tables up, and God would write the words before written, which ſhewed that God could not, nor would not alter the Law, which was a perfect draught of the firſt Law imprinted in *Adam*. 3. Conſider that here was no preparation, nor any terror of wonders, but a ſoft breath of God in this paſſage, noting this, that God had ſufficiently thundred wrath in the former delivery, and now ſeekes to cover it that the people might heare and obey. 4. *Moſes* muſt provide an Arke to cover the Tables, which was not only for the ſafe keeping of the Tables, but to cover the wrath and curſe, that the people ſhould not ſee it, which was the firſt vaile. 5. We doe not reade that ever the Lord would have either the people or Prieſt to reade theſe words out of ſtone, but as they were mollifyed by *Moſes* his tranſcription, in his bookes eſpecially; wherein Prince and people were to reade the duties of the Covenant and the promiſes. No more tables, there they are, but deale not with them, there is wrath at the firſt opening: which was the reaſon why God ſmote the men of *Bethſhemeſh* with ſuch a ſlaughter, becauſe they durſt looke into, and reade upon theſe tables of the Arke of the Lord, 1 *Sam.*6.19. 6. We reade that God, *Exod.*34.5. when *Moſes* was ſtanding before the Lord with his prepared tables, the Lord deſcended, and proclaimed, *The Lord, The Lord,* and ſaid, *The Lord God mercifull and gratious, long ſuffering and aboundant in mercy and truth, forgiving iniquity, tranſgreſſion and ſinne.* Thus the Lord would take away the edge of the curſe, though he would write it for ends unmentioned. Then the Lord upon the Mount rehearſed the Covenant of grace with Iſrael, and cauſeth *Moſes* the Mediatour to write it, *Exod.*34.27. And now he had in his hand both the Covenant of works and of grace, the one hid in the Arke, the other open in his hand: the ſame Commandements, but the one with wrath, the other lenified by God. 7. When *Moſes* came downe this appearance of God had changed the skin of his face, that he was glad to put a vaile upon him, for otherwiſe the people could not, nay durſt not behold him, but ranne from him, as at firſt from God when he delivered the Law upon Mount Sinai, which God would have for the very ſame end,

Moſes

Moſes his ſhining face ſignifying the curſe and wrath of God in the Law, as a meere draught of the Covenant of workes, which the people could not behould, his vaile ſignifying the covering of this curſe from the eyes of Iſrael. 8. Conſider that till the Law as a meere draught of natures Law was inarked and thus vailed at *Moſes* his propoſition of the remedy unto theſe carnall Iſraelites, in the blood of the ſacrifices, writ in the Ceremoniall Law, it could not quiet them, nor pacifie their conſciences. 9. Obſerve this one thing further, that *Moſes* in the five bookes doth ſo ſhun this rigid propoſition of the Law, that the Apoſtle when he came to deale with the falſe Apoſtles about this acceptation of the Law as ſtanding full againſt the Covenant of Grace and Juſtification by faith, could find but two teſtimonies in all *Moſes*, which neceſſarily convinced this manner of propounding the Law, the one, *Deut.* 21.23. the other, *Deut.* 27.26. But becauſe this end of the vailing of *Moſes* his face, as tending to ſignifie the curſe of the Morall Law, and the vailing of it from the eyes of carnall *Iſrael* is called into queſtion by ſome of prized judgement, and that from the paſſage of 2 *Cor.* 3. they ſpend one propoſition in clearing that place to prove that it was the vailing of the Morall Law in the Curſe. For firſt ſay they, it could not be the vailing of the blood of Chriſt in the Ceremonials; for the Ceremonies was a ſufficient vaile to hide that, and to have put an other vaile had been againſt Gods love, who would have the people ſpirituall to locke into it for Salvation: one vaile was ſufficient to hide ſo precious a treaſure. But to the Text, it is plaine in the beginning of the Chapter 2 *Cor.* 3.3. that the Apoſtle meanes the writing of the Law in their hearts, namely the Commandements of the Morall Law by removing the Curſe, that the heart may cloſe in with it. Secondly, Verſ. 6. The miniſtery of the Spirit is oppoſed not to the Cloud of Ceremonies, but to the letter of the Law Morall: for this killeth; ſo did not the Ceremony, but quickning his meaſure. Thirdly. Verſ. 7. The Miniſtery of the Goſpell is oppoſed to that which was graven in ſtone, which was the Morall Law only. Fourthly, Verſ. 13. *Moſes* his vaile was put on when *Moſes* was read, and not the Ceremoniall Law alone, as intending the vailing of the Curſe of the Morall Law. Fifthly, That which beares ſhew is Verſ. 14. where the Text ſaith, that the vaile was taken away in Chriſt. It is true that

the Ceremonies were removed in the comming of the substance, but is it not as true, and here meant, that the curse of the Law was removed by the comming of Christ, and so the vaile made needlesse, *Gal.*3.13. But Vers.15. the vaile yet remaines when *Moses* is read, which cannot be the Ceremony vailing the blood of Christ, for that is removed in act: for the Jewes sacrifice not for want of an Altar: but it is most true of the vaile of the Morall Law to cover wrath. For as it was a mercy to vaile it to that people till Christ came, so it is now a judgement Christ being come to shade it. For it might be, if seene, an accidentall cause to drive them to Jesus the Sonne of *Mary* for a Saviour. But the knot lyeth in the 18. verse, *But we all &c.* where it is thought, and strongly spoken, that the vaile signifieth the Ceremoniall Law. It is true there is a flat opposition of Christian and Jew, the one with open face beholding Christ, the other not daring to see the glory of the Lord in giving the Law. But all will be evident if it be shewed what is here meant by the Image of Christ, which we behold with open face, which is not the blood of Christ vailed in the blood of the Sacrifices, but the Law of God writ in his heart, (promised *Jer.*31.34.) as the head, which is the new command of the Morall Law, set up for us as a glasse which beholding by faith, we are changed into the same Image by the Spirit, and now it will appeare that the whole Chapter speakes of the Morall Law.

Another inforcement of this distinction is from the Apostle *Gal.*3. where he disputes against the Morall Law taken as a rigid draught of natures Law, unto the 23. verse, for otherwise the Law had been no enemy unto him as a branch of the Covenant of Grace: but at the 23. verse he disputes the good ends of it, as propounded with Gods moderation. By the Law which we call the Morall Law, *Moses* and *Paul* meane the meere draught of the Law of nature, as it hath necessarily affixed eternall life to the punctuall performance, or eternall curse to the disobeyers in the least title. For the Law is *complexum quiddam*, containing in it command and blessing and cursing. Take command without blessing or cursing, and it is no more Law with *Moses*: take simple denunciation of blessing and curse from command, and then it is threatning and promise, but no Law.

This abstract of the Law here considered from the rest of *Moses* his

his Oeconomy is pure Law flashing wrath upon the fallen creature, and therefore called a fiery Law, or fire of Law, *Deut.* 33.3. And for speciall cause expressed in generall by the Apostle, *Gal.* 3. *The Law*, that is thus abstracted, *Was added, because of transgression.* For first, in that long course of time betwixt *Adam* and *Moses*, men had forgotten what was sinne, and had obliterated the very Law of nature. Therefore God sets out the lively Image of it by *Moses* in this draught and abstract, to which end, all the commands saving two are propounded in the negative, that so men by the Church might know the nature of sinne againe, *Rom.* 3.19.

Secondly, God propounds the Law with curse eternall to work death, and to shew Gods eternall displeasure against sin, *Rom.* 4. 15. which was usefull not only to the world and wicked in generall, but specially to the stiff-necked and refractory Nation, to be as a rod to scourge all their rebellions and backslidings. The Law thus laced with blessings and cursings eternall, abstracted from the rest of his frame, makes *Moses* now to begin to breath blessings, and no lesse then Gospel. This comming from a pacified God (as *Exod.* 33.6,7,8.) may be looked on by the fallen creature with comfort, and from this consideration it is that we affirme this Covenant made with the body of Israel to be a Covenant of Grace: for it is one, and therefore never by *Moses* called Covenants.

Again, It cannot be denied, that so farre as it concerned the spirituall Israelite (whom God especially eyed and for their sakes infolded the carnall in the compact) it was a Covenant. Thus farre for confirmation of that distinction. But these distinctions seeme not to remove the doubt. Not the first, because it cannot be conceived how the old Covenant should as a condition of the Covenant, exact perfect obedience deserving life as necessary to Salvation, and yet promise pardon to the repentant believer: for these two are contrary the one to the other. Not the second, because the Covenant that God made with the Jewes is but one, and how should we conceive the Law in one, and the same Covenant to be propounded as a rigid draught of prime nature, and with moderation also, as the Covenant of works, and the Covenant of Grace likewise, when the Covenant is but one, and the conditions the same. Besides, where the Apostles doe oppose the

Law and Gospel, or the old and new Testament, not only the Morall Law, as it was given upon Mount *Sinai*, but the whole Jewish Pedagogie, or Law of *Moses* is understood, as it is manifest in sundry passages. Other things to be observed in that explication I will not insist upon at this present, because they will come to be touched hereafter, as we passe along.

The Law was never given or made positive without the Gospel, neither is the Gospel now without the Law, although the old Testament be usually called the Law, and the new the Gospel: because the Law is predominant in the one, and the Gospel in the other.

Some Divines hold the old Testament, even the Law, as it was given upon Mount *Sinai*, to be the Covenant of Grace for substance, though propounded in a manner fitting to the state of that people, time and condition of the Church. It was so delivered as it might serve to discover sin, drive the Jews to deny themselves and flie to the mercy of God revealed in Jesus: but it was given to be a rule of life to a people in Covenant, directing them how to walk before God in holinesse and righteousnesse, that they might inherit the promises of grace and mercy. This I take to be the truth, and it may be confirmed by many and strong reasons out of the word of God. As first, by the contract of that spirituall marriage a little before the promulgation of the Law, described in these words: *Yee have seene What I did unto the Egyptians, and how I bare you on Eagles Wings, and brought you unto my selfe. Now therefore if ye will obey my voice indeed, and keepe my Covenant, then ye shall be a peculiar treasure unto me, above all people: for all the earth is mine. And yee shall be unto me a Kingdome of Priests, and an holy Nation. These are the words which thou shalt speak unto the children of Israel:* whereunto the Prophet *Jeremiah* hath reference, saying, *Heare ye the words of this Covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem, and say thou unto them, thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this Covenant, which I commanded your Fathers in the day that I brought them forth out of the Land of Egypt, from the iron furnace, saying obey my voice and doe them, according to all which I command you, so shall ye be my people, and I will be your God.* And this without doubt is to be understood of the Decalogue, as it was given upon Mount *Sinai*, seeing *Moses* himselfe doth in expresse words testifie it. *God himselfe* (saith he) *declared unto you his Covenant, which he commanded you to performe, even ten words, and he wrote them upon two tables of Stone.* In these passages observe, that the Law is called a Covenant, as it is often

Exod. 19.4,5.

Jer. 11.2,3,4.

Deut 4.13.
1 King 8.21.
2 King. 23.2.
Booke of the Covenant, Ex. 24.7.
Deut. 4.13. & 5.2. & 9.9.
Jer. 3.16.
Hos. 8.1. Jer. 7. 23. 2 Chro. 6. 11. Ex. 34.27, 28. Eph. 2.1,2. Rom. 5.10.

elsewhere

elſ-where the Covenant of the Lord. What Covenant, but of grace and mercy? even that wherein God promiſeth to be their God, and take them to be his people, if they obey his commandments. For ſince the fall of *Adam*, the Covenant which the Lord hath entered into with his people, was ever free and gracious. For when all men are ſinners by nature, dead in treſpaſſes, and enemies to God, how can a Covenant betwixt God and man be ſtricken without forgiveneſſe of former tranſgreſſions? If in the ſtate of innocency perfect obedience ſhould have been rewarded with life from juſtice: now that man is fallen by tranſgreſſion, perfect obedience cannot merit forgiveneſſe of ſins paſt, purchaſe Gods favour being juſtly diſpleaſed for ſin, and deſerve everlaſting life. When the wicked and their beſt works are an abomination to the Lord, it cannot be imagined, that any Covenant ſhould paſſe betwixt God and man a ſinner, wicked, ungodly, miſerable, but in and through a Mediatour.

It was ſuch a Covenant whereby the ſpirituall ſeed was made a Kingdome of Prieſts, an holy Nation, and a peculiar treaſure unto the Lord. The word *Segullah* ſignifies ones owne proper good, which he loveth, and keepes in ſtore for himſelfe, for his ſpeciall uſe: a rare and exquiſite treaſure; a thing deſired, deare and ſingular or proper to a man himſelfe. The Hebrew Logicians call their fift predicable, *Segullah*: Others interpret the word, a beloved treaſure, a glorious thing & to be deſired, an holy treaſure, a treaſure which hath both magnificence, ſplendour and ornament, *Eccleſ.* 2.8. the peculiar treaſure of Kings. *Aquila* renders it ſubſtance: *Sym:* treaſure, or peculiar ſubſtance, the Septuagint, plenty of riches, ſo as it doth import multitude or great abundance: *Vatablus*, a treaſure entirely beloved, 1 *Chron.* 29.3. I have of mine owne proper good, of gold; of my proper goods of excellency, that which was moſt deare unto me; of gold moſt pure and refined, that which is choſen and laid up in a treaſury. A peculiar people then is a people entirely beloved of the Lord, which is proper to him, the poſſeſſion whereof pertaines to none other, which he layeth up (as it were) in his treaſure, *Exod.* 19:5. The Chaldee Paraphraſt renders it, ye ſhall be beloved before me. *Theod. t.* a chiefe, ſpeciall, or excellent people: and ſo *Deut.* 26.18. The Paraphraſt hath it, he choſe to himſelfe *Iſrael* his beloved, and in other places. And ſo other Hebricians, *Segullah* ſignifieth, that they

Chald. Paraphr. ὁ ἱερατευμα ἁγιον, 1 Pet. 2.5. & βασιλειον ἱερατευμα. Sept. 1 Pet. 2.9. Exod. 19.5. *Onkelos, Reges & ſacerdotes & multitudo regum & ſacerdotum. Regiæ poteſtatis eſt prævalere apud Deũ, & res illas ab illo auferre, quarũ nulla prius fuit. D Simõ. log. c. 10. Baſil.* 1537. *R Saloma. R. Abrah. R. David.* υσια περιλια περιουσιασμὸς. Sept. ὁ περιλιμα. *Vox Segulah ſignificat rem quandam auctã & charam, ſive theſaurus fuerit, ſive res alia quæcunq.*

they should be beloved before him, as a desirable treasure, which a King delivereth not into the hands of any of his officers, but keepeth to himselfe. *R. Menachen* in *Exod.*19. *Mal.*3.17. The Greek translation turns it, a people for peculiar possession. *Aqu.* a peculiar people, deare and precious, which he will not part withall. In the new Testament both expressions are used: for *Paul* calleth them a peculiar people: *Peter*, a people for peculiar possession, which God doth challenge as proper to himselfe. Vulg. *Populus acquisitionis*, Eph.1.14. This was the priviledge of the Jew, which he obtained by this Covenant, and it is often mentioned to the praise of Gods free-grace and love towards them, *Deut.* 7.6. & 14.2. & 26.18. *The Lord hath chosen Jacob unto himselfe: Israel, for his peculiar treasure*, Psal.135.4. But this priviledge they could never obtain by the Covenant of works: by it they could never have been a Kingdome of Priests, or a peculiar people: they could never have obtained the adoption, or have inherited the Kingdome of Heaven. These are priviledges vouchsafed of meere grace in Jesus Christ, in whom we are adopted, and made Kings and Priests unto God.

Leo Iudah, peculium. Vatabl. ut thesaurus unicè dilectus præ cunctis populis. Theod. ἐξαίρε-τος, Sept. περιουσία. or, *abundantia. abundant autẽ ornamenta, quæ sunt pretiosa, itaq; recondunt etiam, &c.* εἰς περιποίησιν περιούσιος, λαὸς περιού-σιος, Tit.2.14. εἰς περιποίησιν, 1 Pet.2.9.

Secondly, in the promulgation of the Law, the Lord proclaims himselfe to be the God of Israel, saying, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* Some hold these words to be the affirmative part of the Commandment, in which the Gospel is preached, and the promises contained therin offered. Others, that it is a Preface to the whole Law, or prefixed as a reason to perswade obedience to the first Commandment. But universally all acknowledge them to be the free Covenant, which promiseth pardon of sin, and requireth faith in the *Messiah.* God is the God of all creatures, because he made and doth conserve all: but by peculiar right he is the God of his Church, because he hath chosen it to be heire of his Kingdome: whence the people are said to be blessed, that have God for their God. The Covenant of grace is expressed in these words, *I will be thy God and thou shalt be my people:* Wherein God promiseth to be favourable to the iniquity of his servants, and to remember their sins no more: and to blesse them with all spirituall blessings in heavenly things. When God then saith to Israel, *I am your God, which brought you out of the land of Egypt*; doth he not propound himselfe as their King, Judge, Saviour and Redeemer:

Calv. Instit. lib.2.ca.7.Sect. 7. Rom.9.4. 1 Pet.2.9. Revel.1.5. & 5.10. Exod.20.2.

Deut.10.14.

Psal.33.12. & 144.15.

Jer.31.33. & 32.38. Ezek 11 20.

deemer: Spirituall Redeemer from the bondage of ſin and Satan, whereof that temporall deliverance was a type. And although there be no expreſſe mention of a Mediatour in the Law, yet it is included in the word of promiſe, *I am thy God.* From Evangelicall promiſes, and the remembrance of them, and a late type, the Lord makes beginning, when he gave his Law. And it is further to be noted, that as theſe words, *I am the Lord thy God,* are prefixed to the firſt Commandment in the Law, ſo are they annexed to all others in ſundry places of Scripture, as an argument to move to ſincere obedience. Leaſt the Jewes ſhould feare (as it commeth to paſſe in doubtfull matters) they heare that the rule of life is preſcribed unto them of the true and only God, who is theirs by Covenant. Leaſt diffidence ſhould make them ſlacke, God comes familiarly, and commends his gracious Covenant unto them. The reaſon from all this is plaine, that Covenant wherin the Lord promiſeth, or proclaimeth himſelfe to be the God of Iſrael, is the Covenant of grace, which God made with Iſrael. But in giving the Law upon Mount *Sinai* God promiſed, and proclaimed himſelf to be the God of Iſrael.

Hemming. Syntag. Decal.

Levit. 18.4,6, 11,12,16,30, 31,32,37. Levit. 28.5.

Thirdly, Chriſt our Saviour thus reciteth the firſt Commandment, *Heare O Iſrael, the Lord our God is one Lord, therefore thou ſhalt love the Lord thy God with all thy heart.* And *Moſes* in the explication of the Decalogue condemneth incredulity, ſaying, *Ye ſhall not tempt the Lord your God, as ye tempted him in Maſſah*; for there they tempted God by incredulity. Where it is moſt apparent, that in this firſt Precept we are enjoyned to take God to be our God, to chooſe him to be our portion, to cleave unto him, to truſt in him as our only Saviour. And it can hardly be queſtioned, whether that Covenant wherin we are bound to take God to be our Father, King and Saviour be the Covenant of grace or no? And by the ſame reaſon it is manifeſt, that the Law requireth faith as well as love and obedience, and doth build theſe upon it as a foundation. It preſcribeth faith in the firſt place, and throughout, namely that we acknowledge God the Law-giver, to be the Lord our God, the only true God, and teſtifie that faith unto him, by an univerſall and uniforme obedience to that whole Law and every title thereof. The Law was given for this end, that it might inſtruct us in faith, which is the mother of a good conſcience and of love. Chriſt and faith is the end and ſoule of the

Mark 12.29. Deut. 6.4.

Deut. 6.16. Exod. 17.7.

Law, not understood of the Jews. The summe of the Law is faith or love, and both these carry the same sence, because though *Moses* make mention of love, and *Paul* of faith, yet that love doth comprehend faith, and this faith doth contain love. Certainly, *Whatsoever is not of faith is sinne*, even all works, though good in shew, and for substance seeming agreeable to the rule of the Law, if they issue not from faith, they are vaine and hypocriticall, if they be not quickned and enlivened by faith, they are but the carkasse of a good worke. And then if God command not faith in the Law in some sort, why doth he command other things, which without it are frivolous? Our best works are unsavoury before God, if they be not seasoned with faith: *For without faith it is impossible to please God.* Therefore the Lord in Covenant commanding the observation of his Law, exacteth faith also, without which the Law cannot be obeyed in an acceptable manner. For when the Law is spirituall, and commandeth true worship and invocation, how can it be observed without faith? Would the Lord have the Israelites remaining in infidelity to observe the Law? Or did he ever allow man since the fall of *Adam*, to come or have accesse unto him, but only in the name of a Mediatour? Or was life and salvation ever promised to man since the fall, but upon condition of faith in the Messiah? Indeed the condition of obedience, which God requireth and man promiseth, is the chiefest thing urged in the Law: but free and gracious pardon, wherein consisteth the happinesse of the Saints is therein promised and proclaimed. They under the old Testament lightly following the letter, mistooke the meaning, not looking to the end of that which was to be abolished, whereunto *Moses* had an eye under the vaile. For they perceived not so well the grace intended by the legall Testament, which the perfection of the morall Law, whereof they could not but faile, should have forced them to seeke; and the imperfection of the typicall Law, which made nothing perfect, should have led them to find: but they generally rested in the worke done, as was commanded by either Law, when as themselves were unable to do the one, and the other was in it self as unsufficient to help them.

Rom. 10. 4. Deut. 10. 12. *Calv.* on Deut. 10. 12. Rom. 14. 23. Heb. 11. 6.

Fourthly, after the giving of the Law a Covenant betwixt God and *Israel* was established by mutuall and willing consent, the people promising to obey and doe whatsoever the Lord commanded.

Deut. 4. 37. Exod. 24. 3, 4.

manded. In the Land of Moab *Moſes* was commanded by the Lord to make a Covenannt with the children of Iſrael, beſide the Covenant which he made with them in Horeb. This Covenant they entred into was the ſame that God made with them upon Mount Sinai, even the ſame that did containe the bleſſings and curſes before pronounced. But this Covenant was a Covenant of Grace, not of works: for God never commanded his people, that he might ſet them on high above all people of the earth, and that they might be an holy people unto him, to avouch him to be their God by a Covenant of works: *Moſes* would never have exhorted the people by Oath to bind themſelves unto the Lord in a Covenant of works: for that had been to bind themſelves unto the moſt dreadfull curſes, whereas they were to enter into this Covenant that they might proſper in all that they doe. That Covenant is of Grace, wherein the good things promiſed are all free and gratious: but it was of grace that God promiſed to be the God of Iſrael: and therefore the Lord, when he keepeth Covenant with Iſrael, is ſaid to keep the mercy which he ſwore unto their Fathers, and when he eſtabliſhed them for a people unto himſelfe, and is their God, he is ſaid to performe the Oath, which he ſwore unto their Fathers, to *Abraham*, to *Iſaac*, and to *Jacob*.

Deut. 29. 1, 9.
Deut. 29. 12.
Deut. 29. 9.
Deut. 7. 12. 2 Chro. 6, 14.
Deut. 29. 13.

The Legall Covenant or Covenant of works cannot be renewed after it is once broken, ſeeing it admitteth not repentance of ſinne paſt, but exacts perfect and perpetuall obedience. But this Covenant made with the Iſraelites might be renewed after tranſgreſſion, did admit repentance; *When thou art in tribulation, and all theſe things are come upon thee, even in the latter dayes, if thou turne to the Lord thy God, and ſhalt be obedient unto his voice: (for the Lord thy God is a merciſull God) he will not forſake thee, neither deſtroy thee, nor forget the Covenant of thy Fathers, which he ſwore unto them.* And if the Covenant after tranſgreſſion may be renewed, it is of grace. The Law which is written in the heart of the ſpirituall ſeed is part of the Covenant of grace: for the righteouſneſſe of faith ſpeaketh on this wiſe; This Commandement which I command thee this day, it is not hidden from thee, neither is it farre off. It is not in heaven, that thou ſhouldeſt ſay, Who ſhall goe up for us to heaven, and bring it unto us, that we may heare it, and doe it. Neither is it beyond the ſea, that thou ſhouldeſt

Deut. 4. 30, 31.
See Deut. 30, 1, 2, 3. 1 Ki. 8. 34, 35. Pſal. 106. 45. Eze 16. 61, 62. Deut. 30. 11, 12, 13, 14. Rom. 10. 6, 7.

dest say, Who shall goe over the sea for us, and bring it unto us, that we may heare it, and doe it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou maist doe it.

Isai. 51.7. Psal. 37 31. But the Law given by *Moses* is engraven in the heart of the spirituall seed, or people effectually in Covenant, as they are called a people in whose heart is the Law. No man will deny the Covenant which God keepeth with them that love him and keepe his Commandements, to be the Covenant of Grace. But the Covenant which Israel entred into, is that which the Lord keepeth with them that love him, and keepe his Commandements.

Dan. 9 4. Nehem. 1. 5. Deut. 7. 12.

Fifthly, the godly Kings and people of Israel repenting of their transgressions and sinnes committed against God, did oftentimes renew their Covenant, binding themselves to the Lord to be his people, and to walke in Gods Law, which was given by *Moses*, and to observe and doe all the Commandements of God the Lord, and his Judgements, and his Statutes, with all their heart, and with all their soule. But *Jehoshaphat*, *Josiah*, *Nehemiah*, and other godly Governours, who were well acquainted with their infirmities, and knew themselves utterly unable to fulfill the Law, would never promise punctuall and exact obedience, in hope thereby to deserve eternall life, or to receive it from God as the reward of their perfect service: nor flatter themselves as though they could stand before the Tribunall of Gods Justice in their own Righteousnesse, when upon proofe sufficient they saw, that no flesh could be justified in his sight. Without question, they understood, that God of his free grace had promised to be their God, and of his undeserved and rich mercy would accept of their willing and sincere obedience, though weake and imperfect in degree; which is in effect, that the Covenant which God made with them, and they renewed was a Covenant of grace and peace, the same for substance that is made with the faithfull in Christ in time of the Gospell.

Josh. 24. 22, 23, 24. 25. Judg. 10. 16. 1 Sam. 7. 3, 4, 5. 2 Chro. 15. 12. 2 Kin. 11. 17. 2 Chro. 23. 16. 2 Ki. 23. 3. Neh. 10. 30, 31. 2 Chro. 34. 31.

Sixthly, the Covenant that God made with *Abraham* was the Covenant of grace, as it is acknowledged: but the Covenant made with *Abraham* is for substance the same with the Covenant made with Israel upon Mount Sinai: the promise is the same, and the things required the same. For in that God promised that he would be God all-sufficient to *Abraham*, to blesse him with

Gen. 17. 1.

with all neceſſary bleſſings for this life, and the life to come. In this he promiſeth freely and of his owne meere grace and favour to be their God, and make them a Kingdome of Priests and an holy nation unto himſelfe. In that he requireth of *Abraham*, that he walke with or before him in integrity: In this he covenanteth, that they ſhould obey his voice, and keep his commandements. And what is it to walk with God or before God, but to walk in his Law.

Gal. 3.8.

Exod. 19.6,7.

Deu. 26.17,18. Jer. 7.23. Deut. 10.12. Jer. 11 3,4. 1 Ki. 8.25. 2 Chron. 6.16. 2 Chr. 17.3,6. 2 Chr. 6.14,16. Jer. 2.2.

Seventhly, when God gave his Law unto Iſrael upon Mount Sinai, he troth-plighted that people unto himſelfe, and himſelfe unto them, and that of his meere love, not of any merit in them. *Thus ſaith the Lord, I remember thee, the kindneſſe of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſſe, in a Land that was not ſowen: Iſrael was holineſſe unto the Lord, and the firſt fruits of his increaſe. When I paſſed by thee, and looked upon thee, behold thy time was the time of love, and I ſpread my skirt over thee, and covered thy nakednesſe: yea, I ſware unto thee, and entered into Covenant with thee, ſaith the Lord God, and thou becammeſt mine.* But if the Law were a perfect draught of the Law of nature, exacting punctuall obedience in the leaſt jot and title, as neceſſary to Salvation, and flaſhing out wrath againſt the leaſt tranſgreſſion, without any intimation of repentance, or hope of pardon, the Lord did not at that time troth-plight himſelfe unto them.

Ezek. 16.8.

Rainold Apol. Theſ. pag. 211. 1 Tim. 1.5. Act. 15.9. Rom. 10.4. Gal. 3.24. *Chriſtum vocat finem i. ſcopum legis; quia lex ſuis ſacrificiis, ritibus, &c. Chriſtum intendebat. Zanch. de Redem. cap. 2. Theſ. 5. li. 8.*

Eighthly, the Law requireth faith as well as love and obedience, and doth build theſe upon it as a foundation. For *the end of the Commandement is love*, love *out of a pure heart, a good conſcience, and faith unfained*. That love which the Law requireth, either towards God or towards man, muſt flow from a pure heart, and faith it is that purifieth the heart. *Chriſt is the end of the Law for righteouſneſſe ſake*, and *the Law is a Schoole-maſter to bring us unto Chriſt*. But bring us unto Chriſt it could not, if it did not point him out unto us, or preſuppoſe him as promiſed: He is not the end of the Law, if the Law did not direct to him, and require faith in him. He is the end of the Law, as the Law leadeth and driveth us out of our ſelves, and from all confidence in any works of the Law, that by faith in Chriſt we might obtain righteouſneſſe. It is not the property of a Schoole-maſter to beat and ſtrike, and not to direct or teach. That the ceremonies of the Law did pre-

The Decalogue written with Gods own hand upon two tables, was an Epitome of all Ordinances appertaining to the Covenant.

Exo.34.27,28. figure Christ, direct unto him, and require faith in him, is a thing confessed and acknowledged of all men. Now the ceremonies are appendices of the Law, especially of the first and second Commandements, as they were given to the Israelites. And if they require faith in the Redeemer to come, how should we thinke it to be a thing passed over in silence altogether in the Law. The deliverance of the children of Israel out of Egypt, was a type of our spirituall deliverance from the bondage of sinne and Satan, by the power of Christ; as appeares by the Ceremonie and Sacrament of that corporall deliverance, the Passeover, which was a figure of Christ our Saviour. Therefore in the first Precept the Mystery of our Redemption by Christ is taught and contained. That particular mercy mentioned in that Precept, taught the Israelites to expect spirituall Salvation in the *Messiah* promised. In Scripture they are pronounced blessed, who keep the Commandements, and observe the Statutes and Judgements of the Lord: but withall their blessednesse is said to consist in this, that God imputeth not sinne unto them, that their sinnes be forgiven, and transgressions covered. The true worshippers of God then are happy, not for their works, but because God is pleased to accept them in Christ, and to pardon their offences. This is the true sense of those promises made to or spoken of them that walk in the perfect way, and doe none iniquity. And if life and Salvation be promised to them that observe and keep the Statutes, Judgements and Ordinances of the Lord, not for the dignity of the work, but through the meere grace and mercy of God pardoning transgressions and sinnes, then is faith in the *Messiah* taught and commanded in the Law. The true sense and meaning of the Law is to be gathered out of the writings of the Prophets: for the same Spirit that breathed the Law, informed them in what sense the Law was given, and how to be understood. But by the Exposition of the Prophets it is cleare, that the Law as it was given by *Moses* did admit repentance, and consequently, require faith in Christ. And if the Law did not command faith in Christ the Messiah, then might not the Jewes beleeve in him: for they were forbidden to adde any thing thereto, or to take ought therefrom. The Law was to the Jewes a rule, according to which they ought both to live and worship God, to which they might not adde the least jot or title of their owne heads: so that either they

Exod.24.8.
Heb.9.19,20, 23.
Pigh. disp. Ratisp l.2.

Joh.19.36.
1 Cor.5.7.

Psal.1.1,2.
Psal.119.1,2.

Psal.32.1,2.

Jer.4.1,2,3. and 3.13,14. &c.
Rom.3.21,22.
The righteousnesse of the Law is testified by *Moses* and the Prophets, &c.
Deut.12.32. and 31.12.

they muſt not worſhip, praiſe, pray unto and believe in God in and through the Meſſiah, or elſe faith in him muſt neceſſarily be required. The Decalogue, if we preciſely conſider the things expreſſed therein, doth not containe many things written of *Moſes:* but as it was a ſumme and abridgement of the whole Law, whereunto every particular muſt be referred, and from which, as a fountaine it was derived, it is a perfect rule whereunto nothing might be added. And if without faith it be impoſſible to pleaſe God, or to obtaine Salvation, the Law which promiſeth eternall life to them that keep it, doth require faith as well as love or obedience. For if faith be neceſſary to Salvation, it cannot be that man a ſinner ſhould be juſtified, if he could keep the Law: becauſe he cannot by future works purchaſe Redemption from former tranſgreſſions. And from all this it followeth, that the Law as it was given to the Jewes, is for ſubſtance the Covenant of grace, or a rule according to which the people in Covenant ought to walke. The Law is and ever was a rule of life to men in Covenant. *Matt.* 5.18. *One jot or title of the Law ſhall in no wiſe paſſe, till all be fulfilled:* fulfilled in reſpect of unpartiall and ſincere obedience, for of that our Saviour ſpeakes, as is manifeſt by the words following, *He that ſhall breake the leaſt of theſe Commandements, and teach men ſo, ſhall be called leaſt in the Kingdome of Heaven: except your righteouſneſſe ſhall exceed the righteouſneſſe of the Scribes and Phariſees*; that is, righteouſneſſe of habite and practiſe, which is that which the Law, as it is taken in that place, required.

Many things are objected to the contrary, which muſt be cleared before we paſſe further. As firſt, it will be ſaid, that in the Law there is no mention made of Chriſt, without which there is no faith. And what the Law revealeth not, that it commandeth not. But in the Law there is frequent mention of the Meſſiah, and perpetuall adumbration and repreſentation of him, and his oblation in waſhings and ſacrifices. The Apoſtle *Paul*, where he profeſſedly handleth the chief heads of faith, to wit, that Chriſt ought to ſuffer, and riſe againe from the dead, denieth that he ſaid any thing beſides that which the Prophets and *Moſes* did foretell ſhould come. And our Saviour proved out of *Moſes*, that he muſt firſt ſuffer, and then enter into glory. And no marvell, ſeeing *Moſes* by divers types and figures ſhadowed forth the death and reſurrection of Chriſt, as ſhall be ſhewed after.

Heb. 7.11. and 8.5.

Act. 26.23. 1 Cor. 15.3,4.

Luk. 24.27,44

But

Moses wrote of Christ, Act. 3. 22. and 7. 37. Joh. 1. 45. that they should beleeve in him. Joh. 5. 46. Many Prophets & just men desired to see his dayes, Mat. 13. 17. Luk. 10. 24. *Jun. in Psal.* 122. *ver* 4. *Abraham* rejoyced to see Christ. Joh. 8. 56. Gal. 6. 16.

But in the Decalogue there is no mention of Christ. Neither is that absolutely true. For when God saith, he is their God, who delivered them out of the Land of Egypt, doth he not propound himself a Redeemer, a spirituall Redeemer of them from the bondage of sinne and Satan, whereof that deliverance was a type? But he is not a Redeemer from spirituall bondage but in Christ. Implicitely therefore in these words Christ is contained and proposed unto us, which is done according to the condition of those times, wherein as yet all things were infolded and wrapped up. And it cannot easily be imagined, how Christ should be revealed in the Ceremoniall Law, if there be no mention of him expresse or implicite in these words. As the Morall Law doth shew and discover sinne, so was the Ceremoniall Law as a bill or bond put into the hand of God, whereby they did acknowledge themselves indebted to his Divine Majestie: and as the Ceremoniall Law was a Schoole-master to point out and direct us unto Christ: so was the Morall a rule of obedience to them that be in Covenant with God: which of necessity doth presuppose the revelation of Christ in some sort. The Ninevites in the threatnings denounced against them by the Prophet *Jonas* did apprehend a promise of mercy to be implyed upon condition of their repentance: which promise was made in Christ. And is it any marvell then we should affirme, the knowledge of Christ to be manifested in some sort, in those words of the Law: if we consider the words of the Law, it doth command that we love God above all, and our Neighbour as our selves: but if we search out the meaning of the words, we shall find it to be such a love as proceeds from faith; and from what faith, but in the Messiah? That is the foundation upon which all works of love are builded. In faith it selfe or with it, there is a motion of the soule towards, or a desire of the heart to obtaine the good promised, joyned with an hatred of sinne and wickednesse, which may be called inchoate love: but true, sound, intire love, whereby we affect God as our Father most neerely conjoyned to us, and reverence him as the fountaine of all good things and benefits, which of his meere grace he confereth upon the children of his love, and we daily expect from him, even such as accompany life and salvation: this is the effect of faith, and followeth the apprehension and habitation of Christ in the heart.

Faith

Faith in Chriſt is not commanded in the Morall Law as it was engraven in the heart of *Adam* in the ſtate of innocency: but as it was given to Iſrael, to be a rule of life to a people in Covenant, it was preſuppoſed or commanded. For the generall ſubſtance of duty, the Law then delivered and formerly engraven in the heart was one and the ſame: but not in reſpect of the ſubject by whom, the object to whom, or the grounds whereupon obedience was required. Confidence in God was required of *Adam* by the Law of nature written in his heart. Confidence in God through Chriſt or the Meſſiah was required of the Iſraelites by the Law publiſhed upon the Mount. *Adam* was to performe obedience to the Lord immediately without a Mediatour, being himſelfe pure and innocent. But the Iſraelites being in themſelves ſinners, could not in their own names performe ſervice pleaſing and acceptable unto the Lord. *Adam* knew he was beloved of the Lord, ſo long as he continued in obedience, but had no warrant to wait upon his mercy, when he had broken the Covenant of works. But to the Iſraelites God bound himſelfe in Covenant upon Mount Sinai, promiſing to be their God, and take them for his people, notwithſtanding they were ſinners in themſelves, which could not be without forgiveneſſe: and this Covenant they might and did renew by repentance after tranſgreſſion. The Law is not to be confounded with the Goſpell, but the ſacred and inviolable knot of the one with the other is to be maintained, unleſſe we ſhall make God contrary to himſelfe.

The Law doth not ſo directly and expreſſely teach faith in Chriſt, but require obedience, yet doth it leade us to Chriſt, and more obſcurely command faith in him. The Goſpell doth more fully reveale Chriſt, and the grace of God in him, commanding faith by name: but it doth alſo urge, preſſe, and exact obedience. Thus ſweetly doe the Law and Goſpell conſent together. But here it is to be noted, that faith is commanded in the Law, which exacteth every thing that is good, but it is given to us, not by the Law, but of the holy Ghoſt. The diſtinction of the Law and Goſpell as they are oppoſed one to another is cleare and evident: but as the Law was given to the Jewes it is not oppoſite, but ſubordinate to the Goſpell. The Law in it ſelfe conſidered exacted perfection of works as the cauſe of life: but when that was impoſſible to man by reaſon of the infirmity of his fleſh, it pleaſed

When *Paul* ſaith, Faith came by the Goſpell: it is to be underſtood of the manner of propounding, without the inwrappings of types: that the Doctrine was taught plainly, without types and figures. Rom. 8. 3.

the Lord to make knowne to his people by the miniſtery of *Moſes*, that the Law was given, not to detaine men in confidence of their own works, but to leade them unto Chriſt. Whatſoever the Law teacheth, whatſoever it promiſeth, whatſoever it commandeth, alwayes it hath Chriſt for the ſcope thereof. For though the Law of righteouſneſſe promiſe a reward to the keepers thereof; yet after it hath ſhut up all men under ſinne, it doth ſubſtitute another righteouſneſſe in Chriſt, which is received by faith, not purchaſed by the merit of works. And therefore the Apoſtle doth reprehend the Jewes, as perverters of the true ſenſe and meaning of the Law, when they ſought to be juſtified by their works, and ſheweth that *Moſes* taught them to look for Salvation in the Meſſiah, and ſeek for that righteouſneſſe which is by faith. Whereby it is manifeſt, that the Law was given to be a manuduction unto Chriſt, in whom we have Redemption from all things, from which by the Law of *Moſes* we could not be juſtified; and a rule to the faithfull according to which they muſt frame their converſation. For what word was that which *Moſes* ſaith was neere, even in their hearts, but the Law which the Lord gave upon Mount Sinai, and promiſed to write in the hearts of his people under the Covenant of Grace.

Rom. 10. 4, 5, 6, &c.

And from this ground it is not hard to anſwer what is further objected againſt this truth, as, If faith be commanded in the Law, then being juſtified by faith, we are juſtified by the works of the Law. For faith is not a work of the Law nakedly and abſolutely conſidered, as it exacteth perfect obedience of man in his own perſon: but of the Law as it was given to the Jewes, to direct them unto Chriſt, who is the ſoule and life of the Law. And though it be commanded in the Law, as it is in the Goſpel or new Covenant, yet it juſtifieth not as a part of Regeneration, or an act of obedience and work of Grace by it worth or dignity, but in reſpect of that office whereunto it is aſſigned of God, and as it receiveth the promiſes of mercy. It is a ſophiſticall forme of reaſoning to ſay, Faith is commanded in the Goſpell, therefore if we be juſtified by faith, we are juſtified by the works of grace. The arguments are like, and both faultie. For juſtification by faith in Chriſt is oppoſed to juſtification by the works of the Law: becauſe he only is juſtified before God by the Law, whoſe acts being examined by the Law, are found juſt and righteous according

to

to that which the Law requireth: but he is juſtified by faith, who being in himſelf ungodly, believeth in Chriſt for ſalvation. So that according to the Apoſtles meaning, whereſoever faith be commanded, he is juſtified by faith without the works of the Law, who is acquitted from ſin by the meer and rich grace of God in Jeſus Chriſt received by faith: And to ſeek juſtification by works, is to reſt upon our works for ſalvation, as they that anſwer in all things to that righteouſneſſe perſonall which the Law requireth. Juſtification by faith, and juſtification by workes are oppoſite, and ſo is faith and workes: but faith is not oppoſed to one act commanded, whereby the promiſe is received, for then it ſhould be contrary to it ſelfe: but to works whereby the Law is fulfilled in our owne perſons: to workes I ſay, not to one work: becauſe no one worke can juſtifie, but all are neceſſary.

If it be ſaid, the Apoſtle doth every where oppoſe the Law and the Goſpel, or the old and new Teſtament. The anſwer is from the ſame ground; that in the Scriptures of the new Teſtament, the Law as well Ceremoniall as Morall is oppoſed to faith or the Goſpel: and yet the Ceremonies of the Law did prefigure Chriſt, as all men acknowledge. Therefore the Apoſtle doth not perpetually and abſolutely oppoſe the Law, and the Covenant of grace: for he teacheth expreſly, that faith eſtabliſheth Rom.3.31. the Law. For he underſtood the force and ſentence of the Law to conſiſt in faith: but becauſe the Jews addicted to the letter of the Law, did pretermit the force and life of it, *Paul* proves the Law ſo taken and ſeparated from faith, to be the cauſe, not of life, but of death: as that which did not only want Chriſt, who is the ſoul of the Law, but is oppoſite to him. And therefore *Paul* doth this, becauſe the Jews, (faith being let paſſe) did ſeek righteouſneſſe in the dead works of the Law, and did oppoſe the Law to the Goſpel and Chriſt, who was the end and ſcope of the Law. This will be more plain, if we ſhall examin the particular paſſages of Scripture, wherein this matter is handled. The Apoſtle ſaith, the Covenant from the Mount *Sinai* gendreth to bondage, figured by Gal.4.24. the bond-woman and her ſonne, who were caſt out of *Abrahams* Family. The Apoſtle his argument may be drawne thus; the ſame proportion which *Hagar* the hand-maid had to *Sarah* her Miſtreſſe in *Abrahams* houſe, the ſame proportion hath the old

Teſtament to the new, in the Church of God: the ſame proportion which *Hagars* off-ſpring had to *Sarahs*, the ſame proportion had the children of the Law, that is, the *Jeruſalem* which then was, unto the *Jeruſalem* which is above, that is, to the children of the Goſpel or ſons of promiſe. Now *Hagar* was ſometimes a viſible and principall member of *Abrahams* family, a kind of ſecond wife to *Abraham*, and *Iſhmael* her ſonne was for a while *Abrahams* preſumed heire: yet after *Hagar* did begin to deſpiſe and conteſt with her Miſtreſſe *Sarah*, and *Iſhmael* to flout or perſecute *Iſaac*, *Abrahams* heir apparent and ſon of promiſe, both mother and ſon were caſt out of *Abrahams* houſe, and deprived of all hope of inheritance in the Land of promiſe. *Sarah* bearing the type of the true viſible Church then on earth, did pronounce that ſentence
Gen. 21. 10. of Excommunication againſt them; *Caſt out the bond-woman and her ſonne*, and God ratifying in heaven what ſhe had bound on earth, injoyns *Abraham* to put her ſentence in execution, *Gen.* 21. 12. The Covenant likewiſe which God made with this people upon *Hagar* or Mount *Sinai*, was as the be-trothing of Iſrael unto himſelfe. The Law of *Moſes*, whilſt it was lawfully uſed was the only Catechiſme or Introduction, without which there was no entrance into the Church of God. The children of this Covenant, did by vertue of it become the preſumed heires or children of God. But when the deputed or nurſing mother came once to conteſt with the true Spouſe of Chriſt, with the new Teſtament or Goſpel: and after her children, the *Jeruſalem* which then was, began to perſecute the children of the *Jeruſalem*, which is above; the mother with her children, that is, the Law with ſuch as fought to be under it, were caſt out of the true viſible Church, by the Apoſtles, unto whom our Saviour had committed the keyes of the Kingdome of Heaven. For it now ſtood in ſuch oppoſition to the Goſpel, as *Hagar* did to her Miſtreſſe *Sarah* at the time when ſhe and her ſon committed thoſe miſdemeanours, for which both of them were caſt out of *Abrahams* houſe. The *Jeruſalem*, which was on earth, was ſometimes, or in ſome part rather a conſort than an oppoſite or adverſary to the *Jeruſalem* which was above. So was the old Teſtament or Law, and all ſuch as lawfully uſed it, rather ſubordinate allies, then foes or adverſaries to the new Teſtament or heires of promiſe. They that uſed the Law as a School-maſter to bring them unto Chriſt, to them it was the

Covenant

Covenant of grace for ſubſtance. Unto ſuch as uſed the old Teſtament as they ought, only as an Introduction to the new, there was indeed but one Teſtament: For as the Schools ſpeak, *Vbi unum propter aliud, ibi unum tantum.* But ſuch as reſted in the Law, and uſed it not as a pedagogie to Chriſt, but ſought juſtification by the obſervation of the Law Morall or Ceremoniall, and oppoſed Chriſt the ſoul of the Law, ſuch were held under damnable bondage, and cut from Chriſt. And in this ſence the Covenant made upon Mount Sinai did beget children unto ſuch bondage, for which they ought to be caſt out of the Family of God. And in this ſence the two diſpoſitions differ, not only in circumſtances, but in ſubſtance: they be not only two, but oppoſite. By the way let it be obſerved, that by the former Covenant upon Mount Sinai, is underſtood the Law given by *Moſes*, both Ceremoniall conſiſting in divers rites and commandements, and Morall, as the Jewes ſought to be juſtified thereby, who refuſed Chriſt.

The Old Teſtament then and the New, are ſometimes compared and conſidered by ſacred writers, as the thing including and included, the Huske and the Graine. The Goſpell before Chriſts time, was in the Law as the Corne new ſet in the eare. And the Law and the Goſpell, and the two Teſtaments, thus conſidered, are rather one than two, at leaſt there is an unity of ſubordination betwixt them. The ſame Teſtaments may be conſidered ſometimes as abſtracted or ſevered each from other. Thus the Goſpell or New Teſtament ſince our Saviours death and reſurrection, is become as pure Corne, threſhed and winnowed. The Old Teſtament or Law (thus ſevered from it) remaines only as the chaffe or huske; If we thus conſider the Law or Old Teſtament, as the Jewes embrace it, that is, altogether ſevered from the new, to which alone we Chriſtians adhere by faith, they are not only two, but two oppoſites or contraries. This oppoſition or ſubordination betweene the Legall and Evangelicall Teſtament is opened by the Apoſtle, ſaying, *If the firſt Covenant had been faultleſſe, then ſhould no place have been ſought for the ſecond. For finding fault with them he ſaith, Behold the dayes come (ſaith the Lord) when I will make a new Covenant with the houſe of Iſrael, and the houſe of Iudah: not according to the Covenant that I made with their fathers, in the day when I tooke them by the hand, to leade them out of* Heb. 8 7, 8, 9, 10. Jer. 31. 32, 33.

the Land of Egypt, becauſe they continued not in my Covenant, and I regarded them not ſaith the Lord. For this is the Covenant that I will make with the houſe of Iſrael after thoſe dayes, ſaith the Lord: I will put my Lawes into their mind and write them in their hearts: and I will be to them a God, and they ſhall be to me a people. But what Law was it, which the Lord promiſeth to write in the hearts of his people? was it not the Law given before by *Moſes?* concerning which alſo *Moſes* expreſſeth the ſame promiſe that Jeremy doth; *The Lord thy God will circumciſe thy heart, and the heart of thy ſeed, that thou mayeſt love the Lord thy God, with all thy heart, and with all thy ſoule, that thou mayeſt live.* Now that Law God himſelfe had delivered in writing, and commanded *Moſes* alſo to write the ſame. Therfore the words of the Prophet as touching the writing of Gods Law in our hearts, can import nothing but this, that the Lawes which were before by the miniſtery of *Moſes* delivered only in Inke and Paper, ſhould by the power of the holy Ghoſt, through the faith of Chriſt be wrought and written in the affections of the heart: that God in Chriſt would not only adminiſter outwardly the letter of the Law, whether in writing or preaching, but would by the regeneration of the Spirit, give grace inwardly to the obedience thereof. And as the Law written in the tables of the heart, and ingraven in tables of ſtone, is one for ſubſtance: ſo is the new and the old Teſtament. The Law is not oppoſed to the Law: but the writing to writing. Writing in tables of ſtone pertained to *Moſes* or to the Old Teſtament: writing in the heart to Chriſt, or the new Covenant. The Law is the ſame, but otherwiſe adminiſtred in the hand of Chriſt, then in times paſt in the hand of *Moſes*. *Moſes* gave the Law in tables of ſtone, but could not give power or ability to doe what the Law required: but Chriſt writeth the Law in the heart, and inableth the faithfull in ſome meaſure to doe what he commandeth. And in the ſame place the Lord by the Prophet ſheweth, that when he made this Covenant with the Fathers which they brake, he declared himſelfe to be an huſband unto them, or joyned himſelfe in marriage unto them. But God never joyned himſelfe in marriage unto a people, but by the Covenant of grace. It may be ſaid the Apoſtle ſheweth the former Covenant to be faultie, or that another Covenant was lacking. But that is not mentioned to prove the Covenants to be

Deut.30.6.

Exod.34.1,27.

Ezek.36.26, 27.

2 Cor.3.1,2,3.

Jer.31.32.

Jer.3.14.

two

two in substance opposite one to the other: but because the first Testament did not containe the Image of the things themselves, and therfore was not to be rested in, as if we could be justified by the workes of the Law, or ceremoniall observances annexed: but must be used as an introduction to leade us unto Christ, who is the very Image of the things themselves. This first Covenant therfore could not be fulfilled or effectuall, but by the bringing in of a second, which was prefigured thereby. For the blood of Bulls and Goats was not availeable to purge away sinne: but did prefigure the blood of Christ, which is effectuall to purge our consciences from dead workes. *The blood of Bulls and of Goats, and the ashes of an Heifer sprinkling the uncleane, sanctifieth to the purifying of the flesh,* &c. from a trespasse meerely committed against the Law of Ceremonies: but the bloody sacrifice of our Lord and Saviour Christ, whereof the legall Sacrifices were tipes and shadowes, was alone appointed of God, and is effectuall to cleanse us from all sinnes committed against the Morall Law of God, and to purifie us from such dead works, as, not expiated by his blood, would bring forth everlasting death. Of necessity therfore the first Covenant, because it is of grace, must bring forth a second, in which is fulfilled that which in the first is prefigured. The Law was given by *Moses*, and the righteousnesse of faith was taught by *Moses*, as our Saviour testifieth. Why then doth the Apostle in the words following add by way of opposition, but grace and truth came by Jesus Christ? The sence of the place seemes to be this, That the Law prefiguring Christ, and redemption in him, and teaching and commanding what ought to be done, but neither giving grace to doe it, nor containing the substance of the thing prefigured, was given by *Moses*: but grace to doe what was commanded came from Christ, in whom also the substance of what was prefigured by the Ceremonies, is fulfilled. But if the Law of *Moses* sent the Jewes to Christ, and directed them how to walke believing in him, but of it selfe did not give grace or truth, of necessity it must make knowne Christ in some sort, and command faith in him: which is proper to the Covenant of grace. *The Law is a killing letter* (saith the Apostle), *and the ministration of death and condemnation.* But the same Law, which is called a dead or killing letter, is stiled a lively word, or lively oracles, that is, such as give life: The words of *Paul* therfore

Heb. 10. 1.

Heb. 9. 13, 14.

Joh. 1. 17.
Joh. 5. 46.

2 Cor. 3. 6, 7, 8. λόγια ζῶντα. or as some bookes have it: λόγον ζῶντα. *Syr. verba vivа Ar. Sermonem vivum.*

Act. 7 38. Lev. 18, 5. Ezek. 20. 13. Neh. 9. 29.

fore are not to be understood absolutely of the Law, but as it was separated from Christ and the Gospell, of men who did rest in the Law, and sought to be justified by it: whereas Christ was the end of the Law, which the Jewes not perceiving, they erred from the truth, and perverted the true sence and scope of the Law. For the ministery of *Moses*, as it is referred to the mind and counsell of the Lord, is bright and illustrious: but the carnall people could not behold that brightnesse, and therefore the Law is vailed to the carnall Jew, that he cannot behold the light that

2 Cor. 3. 15, 16.

shineth therein. *Even unto this day, when Moses is read, the vaile is upon their heart. Nevertheless, when it shall turne unto the Lord, the vaile shall be taken away.* That is, when Israel shall be turned unto the Lord, the vaile shall be taken away, that in the law it selfe they may see Christ, whom now being blind by reason of their indurate mind, they could not see. For there was a double vaile drawne over their eyes, the first of hatred against Christ, the second of the Law it selfe, in which Christ was revealed, but not so clearely as in the Gospell: which double vaile shall be ta-

Isa. 25. 7. Rom. 4. 15. & 3. 20. & 7 9.

ken away, when they shall be converted unto Christ. The Law worketh wrath, and discovereth sinne: yea reviveth it. What the Apostle speaketh of the Law, in these and other above rehearsed passages, is to be understood of the whole Jewish pedagogie, *viz.* the Law Morall and Ceremoniall as it was given by *Moses*,

Psal. 19. 7, 8, 9. & 119. 47.

And as here, the Law is said to worke wrath, and terrifie: so elsewhere it is said to cause the soule to returne, to enlighten the eyes, and rejoyce the heart. Of necessity for the reconciliation

Beza in Rom. 2. 27. *Calv.* in 2 Cor. 3. 17. Col. 2. 13.

of these sayings of the Prophet and Apostle in shew contrary, it must be granted that the Law animated by Christ is pleasant and delightfull, but as it is barely considered in opposition to Christ and to the Gospell, as it exacteth perfect obedience, but giveth no ability or power to performe what is required, it woundeth, terrifieth, killeth and worketh wrath.

The ceremonies are visible words preaching Christ, and they preached our guilt, and wrath belonging unto us.

Of the Law there is a twofold use and consideration. One as it is a rigid exactor of intire obedience, and hand-writing against us for sinne, and thus of it selfe barely considered, it woundeth, but healeth not, it reviveth sinne, but mortifieth it not. The other, as it pointeth to Christ in whom Salvation is to be found, and directeth how to walke in all well-pleasing before the Lord: and thus it is an easy yoke. The Law considered without Christ

woundeth,

woundeth, killeth and reviveth sinne by reason of our Corruption: But the Law considered in Christ, and as it pointeth unto him, killeth corruption, and converteth the soule. In the Epistle to the *Galathians* the Apostle opposeth the Covenant of Grace to the Law in many things; as that the Law accurseth every one that continueth not in all things, that are written in the booke of the Law to doe them: that it was foure hundred and thirty yeares after the Covenant, which was confirmed before of God in Christ, &c. But it is to be remembred, that in those passages the Apostle disputeth against the Jewes, who trusted in the workes of the Law, and thought by the blood of Bulls and Goats to be purged from their sinnes, or of them that joyned the Law with Christ in the matter of Justification, as if Justification had been in part at least by the workes of the Law; which the Apostle every where condemnes as contrary to the intent and purpose of the Lord in giving the Law. The contrariety then of the Law or Old Testament, even of the Law as it beareth the figurative sprinkling of the bloud of Christ, and so pointeth us to him, unto the new Testament, or Covenant of grace, is not in themselves, but in the ignorance, pride and hardnesse of heart of them, who understood not, or did pervert the right end of the Law, as if it was given for Justification. The Law as it opposed to Christ, doth accurse every one that continueth not in all things, that are written in the booke of the Law to doe them: because he that trusteth in the Law, is convinced by the Law to be a transgressour: but the Law as given to them that be in Covenant, doth reprove every transgression, and convince every man of sinne, who continueth not in all things that are written in the book of the Law to do them, but doth not accurse the offendour in every jot or title, because in Christ sin is pardoned and forgiven. To the Jew, who rested in the works of the Law, and refused Christ, the Law which was given foure hundred and thirty yeares after, did make void the promise, or Covenant confirmed before of God in Christ: But according to the true meaning of the Law, and to them that used it aright, it did not make void the promise but establish it. What the Apostle citeth of the Law out of *Deuteronomy*, and noteth of the giving of the Law after the promise, is for substance preached by the Prophet *Jeremy* at the Lords appointment, when he speaketh of this Covenant of grace without all question. *Heare*

Gal.3.10,17. Act.7.53. The law was give *ad ordinationes angelorū, Syr. & Ar. per mandatum*, as Rom.13.2. as a son is said to doe, *ad nutum patris*: as ל is used, Num.16. 34 or *secundum, juxta ordinationes*, as ל signifieth, Gen.1.2 & paralell to this are Gal.3.19. Heb.2.2. The reason & truth of these sayings seem to be, that the Angel who appeared to *Moses* in the bush, v.35. and was with him in the wilderness, v.39. did out of the midst of the Angels, which did on every side compasse him about, give the Law upon Mount Sinai, whereof the Sanctuary was a figure. Διαταγὴ ἀγγέλων is the same that *decretum vigili.*

Jer. 11.2,3,4, 5,6. *ye the Words of this Covenant, and Speake unto the men of Judah; and say unto them, thus saith the Lord God of Israel, Curfed be the man that obeyeth not the words of this Covenant, which I commanded your Fathers in the day that I brought them forth out of the Land of Egypt from the iron fornace, saying, obey my voice and doe them, according to all which I command you: so shall ye be my people, and I will be your God. That I may performe the oath which I have sworne unto your Fathers, to give them a Land flowing with milke and honey, as it is this day: Then answered I and said, so be it, O Lord. Then the Lord said unto me, proclaime all these words in the Cities of Judah, and in the streets of Jerusalem, saying, Heare ye the words of this Covenant, and doe them.* This Covenant then, which God made with Israel, was for substance one with that he had made before with the Patriarks, that is, it was a Covenant of grace and mercy: though the Law, to them that rested in the works thereof, and perverted the right use and end of the Law, was a killing letter and ministration of death.

Chap. VIII.

A particular explication of the Covenant that God made with Israel, and what Moses brought to the further expressure of the Covenant of Grace.

THis doubt being thus discussed, we may proceed with more facility to lay open the particulars of this Covenant. God of his free-grace and mercy made this Covenant with Israel upon Mount Sinai, fifty daies after the Israelites were delivered out of Egypt: as fifty daies after the deliverance of his people from the bondage of sin and Satan, the same Lord proclaims his Gospel or new Covenant upon Mount Sion in Jerusalem, the Metropolis or royall seat of *Abraham* or *Davids* seed. God, I say, of his infinite love and undeserved mercy did make this Covenant: for if he remember mercy, when he performeth his Covenant, then it was of meere grace, that he entred into Covenant. Also it is of mercy that God doth troth-plight him unto any people; for the promise runneth, I will betroth thee unto me for ever: yea, I will betroth

Exod. 19.18.

Isa 2.3. Micha 4.2. Gal. 4.24. Heb. 12.18.

Ps. 103.17,18. Nehem. 9.32. Hos. 2.19.

betroth thee unto me in righteousnesse, and in judgement, and in loving kindnesse, and in mercies. But when the Lord made this Covenant, he betrothed himself unto Israel. And when he made this Covenant, he did more fully proclaime his great name, and make his mercy better knowne, then formerly he had done, for ought we find. For he passed by before *Moses*, and proclaimed, *The Lord, the Lord God, strong, mercifull, and gracious, long-suffering, abundant in goodnesse and truth: keeping mercy for thousands, forgiving iniquity, and transgression and sinne, and that will by no meanes cleare the guilty, visiting the iniquity of the Fathers upon the children unto the third and the fourth generation.* Which glorious description of Almighty God is often mentioned by *Moses*, and the Prophets, as the ground and foundation of their faith, hope and comfort. And whereas he had appeared to *Abraham*, *Isaac* and *Jacob* by the Name of God Almighty: Now he was knowne to the Israelites by his Name *Jehovah:* which Name denoteth both Gods being in himselfe, and his giving of being unto, (that is, the performance of) his word and promise, in which latter respect he here saith, he was not knowne to the Fathers by this Name, or as the Greek and Chaldee translate it, he manifested not, nor made knowne this Name. They being sustained by faith in Gods Almighty power, without receiving the thing promised, *Act* 7.5. *Heb.*11.9,10. But now their children should receive the promise, and so have full knowledge and experience of Gods power and goodnesse, and of the efficacie of that his Name *Jehovah*, which therefore they sung to his praise, upon their full deliverance from the Egyptians, *Exodus* 15.3. So upon performance of further promises or judgements, he saith, they shall know him to be *Jehovah*.

Exod.34.6,7.

Numb.14.18. Psal.86.15. Psal.103.8. & 145.8. Nehem.9.17. Jon.4.2. Exod.6.3.

Isa.49.23. & 52.6. & 60.16. Ezek.28.22,23 24,26.& 30. 19,25,26.

This Covenant was given with tokens of majestie and terrour: for Mount Sinai was all of it on a smoake, because the Lord descended upon it in fire: and the smoake thereof ascended as the smoake of a fornace, and all the Mountaine trembled exceedingly, and the voice of the Trumpet was going and waxing strong exceedingly. The Mountaines saw the Lord and trembled, *Hab.* 3.10. they leaped like Rammes, *Psal.*114.4. *The earth quaked, the heavens also dropped at the presence of God, even Sinai it selfe at the presence of God, the God of Israel,* Psal. 68.9. Judg.5.5. *The mountaine burnt with fire unto the midst of heaven, with*

Exod.19.18, 19,20. Deut.5.4,22.

Deut.4.35,36; *darkneſſe, clouds, and thicke darkneſſe,* Deut. 4.11. and from this, it may be, the Law is called fiery, *Deut.* 33. 2. The Prophets uſe the like words to ſignifie the Majeſtie of God, *Pſal.* 18. 9,10,12,14, & 97.2,4. with clouds and ſmoake God often manifeſted his glorious preſence to his people, *Exod.* 40. 34,35. 2 *Chron.*5.24. & 6.1. & 7.1,2. *Iſa.* 6.4. *Revel.* 15. 8. And as Princes publiſh their decrees with the ſound of the Trumpet: So God to his ancient people revealed the pleaſure of his will, and gave anſwers unto them in thunderings and voices, *Joh.*12.28. *Rev.*4.5. & 6.1. & 10.3. & 8.5. And hence (it may be) the two reverend Ambaſſadours of his voice and divine Maieſtie, are called the ſons of thunder, *Mark* 3.17. This is noted as one difference betwixt the old and new Teſtament,

Heb.12.17,18, 19,20,21,22. *Ye are not come unto the Mount that might be touched, and that burned with fire, nor unto blackneſſe and darkneſſe, and tempeſt, and the ſound of a Trumpet, and the voice of words, which voice they that heard, entreated that the word ſhould not be ſpoken unto them any more. For they could not endure that which was commanded. And if ſo much as a beaſt touch the Mountaine, it ſhall be ſtoned or thruſt thorow with a dart. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly feare and quake. But ye are come unto Mount Sion, and unto the City of the living God, and the heavenly Jeruſalem, and to an innumerable company of Angels, to the generall aſſembly and Church of the firſt-borne, which are written in Heaven, and to God the Judge of all, and to the ſoules of juſt men made perfect.* It may be hereby God would teſtifie his anger and diſpleaſure againſt ſinne, not as yet expiated by the bloud of the Meſſiah, and warne the Iſraelites to deny themſelves, ſtand in awe of his Highneſſe, and cleave inſeparably unto the word of his promiſe.

If any man ſhall thinke, that Chriſt the ſecond perſon in Trinity to be incarnate, who is called the Angel of the Covenant, or Meſſenger of the Covenant, (*ſcil.* by whom it was ſent unto *Moſes*) *Mal.*3.1. and the Angel of his preſence. *Exod.*23.20,21. and 33.14. *Iſai.*63.9. did deliver the Law unto *Moſes*, I will not gain-ſay it: becauſe it is expreſſely ſaid, that *Moſes* was in the Church in the wilderneſſe with the Angel, who ſpake to him in the Mount Sinai. *Act.* 7.37. who is called Chriſt, 1 *Cor.*10.9. And this Covenant of Grace was made in Chriſt, the promiſed ſeed:

for

for God was not the God of Israel but in and through the promised *Messiah:* whose person and offices are more fully described, whose death and resurrection is more lively typified in this expressure of the Covenant then in either of the former. *Had ye beleeved Moses* (saith Christ himselfe the Author of truth) *you would have beleeved me: For he wrote of me:* that is, Christ was, if not the sole subject, yet the only scope of *Moses* his writings. And as *Moses*, so the Prophets that followed after him, who wrote by the same Spirit, and under that expression of the Covenant, did speake of Christ more fully and plainly then he had done before. In the first promise it was revealed, that the *Messiah* should be the seed of the woman, to *Abraham* it was made known, that he should be of his seed: but in the writings of *Moses* we learne, that he was to be both God and man, or that God was to be incarnate, and to have his conversation amongst men, after a more peculiar manner then in the ancient times of the world he had. The promise runs thus, *And I will dwell amongst the children of Israel, and will be their God, and they shall know that I am the Lord their God, that brought them forth out of the Land of Egypt, that I may dwell amongst them: I am the Lord their God.* The same promise is renewed or repeated, *And I will set my Tabernacle amongst you, and my soule shall not abhorre you, and I will walke among you, and will be your God, and ye shall be my people.* The Chaldee translateth the first place, I will settle my habitation (or divine presence) amongst the sonnes of Israel. And where in the Hebrew it is, I will dwell in the midst of the sons of Israel. *Onkelos* and *Jonathan* reade it, I will place my Divinity. But what Divinity? whether the holy Spirit, or rather the Word, as we reade, *The Word was made flesh, and dwelt amongst us*; when Christ took our nature upon him, and came and dwelt amongst his own, then was this promise punctually fulfilled. Or if it be referred to the habitation of God by his Spirit amongst the spirituall seed of *Abraham*, as we find the word often used. *Rom.* 8. 2. 2 *Cor.* 6. 19. 2 *Tim.* 1. 14. *Ephes.* 3. 17. *Jam.* 4. 5. 2 *Cor.* 12. then it implieth the incarnation of Christ, and his dwelling amongst the Jewes, because that was to goe before the plentifull habitation of the Spirit in the hearts of the faithfull. And if the Evangelists words have not reference to the forecited places, they do allude to a passage in the Prophet *Zachary*, whence they may be interpreted. *Sing and rejoyce, O daughter of Sion, for*

Joh. 5. 46.

Exod. 29. 45, 46.

Lev. 26. 11, 12, 13.

Ezek. 37. 26, 27, 28.

Joh. 1. 14.

Zech. 2. 10, 11, 12.

lo, I come, and I will dwell in the midst of thee, saith the Lord: And many nations shall be joyned to the Lord in that day, and shall be my people: and I will dwell in the midst of them, and thou shalt know that the Lord of Hosts hath sent me unto thee. The Prophets describe the *Messiah* to be the Sonne of *David*, and *Davids* Lord, *The Lord said unto my Lord*; The Chaldee hath it, The Lord said unto his Word, namely the *Messiah* or Christ, who is the eternall Word of God, by whom he made and doth conserve all things. And in other places the Paraphrasts put the Word of God, for God or Lord, and that sometimes when the second person in Trinity is not necessarily to be understood, and sometimes the word or promise, they so render, as Psal. 119.76. *According to thy word unto thy servant*, where the *Chaldee* hath *Memar*. And so *Psal.* 130.5. *And in thy Word* (or promise) *I trust.* But if the second person be not ever meant by the word of God, as the Paraphrast useth it, yet certainly in many places it must be so understood: and that this word was to be incarnate, was most certainly fore-told, *Psalm.* 102. 11,26. *Heb.* 1.10. For the very literall meaning of the Psalmist will enforce thus much, that this place was to be meant of God, not simply or absolutely, but of God incarnate. For the eternall duration of the God-head is not measurable by daies or yeares, but the incarnation of the Sonne of God, or his duration in the flesh, may be accounted by number of yeares for the time past, yet are his yeares as man to continue without end, without any decay or diminution of that nature which he assumed. And if out of any one place of the Psalmes, where he doth intreat of the deliverance of the Church, it doe appeare that the Messiah is true, and very God, by the same reason, whersoever he speaks of the deliverance of the Church, God and the Messiah shall be the same. But it is most certaine in sundry passages, he that is God, is also the Messiah; And for that reason what is spoken of the mercy of God in the Psalme following, may be understood not of the mercy of God absolutely, or considered in the God-head only, but the mercy

Psal. 110.1.

Psal. 110.1.

Isai. 1.14. my soul. *Targ.* my word. Jer. 1.8. I am with thee. *Targ.* my word. Isai. 45.17. By the Lord. *Targ.* By the word of the Lord. Gen. 3.8. The voice of the Lord. *Targ.* The voice of the word of the Lord, or the word, the Lord. Gen. 22.15,16. I have sworne by my selfe. *Targ.* By my word. Psal. 103.13. The Lord. *Targ.* The word of the Lord. Psal. 16.1. In thee. *Chald.* In thy word. Psal. 103.18. The Lord hath. *Targ.* The word of the Lord. Gen. 31.24. God came to *Laban Targ.* The word came. So Gen. 20.3. Gen. 28.15. I will be with thee. *Targ.* my word shall be thy help. *Hos.* 1.7. I will save them by the Lord their God. *Chald.* I will redeeme them by the word of God their Lord.

Psal. 68.19. Psal. 103.13, 14,15,16,17. Tit. 3, 3,4,5, 6,7.

mercy of God to be incarnate, to be made King and Judge of the earth, which may be cleared by the very letter and circumstance of the text. For the expected comfort, whereupon this Psalmist pitcheth, is this, *The Lord hath prepared his throne in the heavens, and his Kingdome ruleth over all:* And this is that Kingdom and that throne, which *Daniel* fore-told, that God long after his time would erect, *Da.*2.44. To be born of God, what is it, but to be born of immortall seed, & what is that immortal seed, whereof St *Peter* saith, we are born again, but the flesh and bloud of the Son of man, who is also the Son of God, whose flesh is meat indeed, & whose bloud is drinke indeed, which nourisheth us not to a bodily, but to a spirituall and immortall life, which presupposeth an immortall seed. We are begotten and borne againe by the preaching of the Word, as by the instrument or meanes: and by the the eternall word, that is (by Christ himselfe) as by the proper and efficient cause of our new-birth. Thus much St *Peters* words in that place will enforce us to grant according to the letter. For having before declared, that the word of God (by which we are borne againe) doth live and endure for ever, he thus concludes, *and this is the word, which by the Gospel is preached unto you,* 1 Pet.1.25. *Moses* also and the Prophets did fore-tell, that the Messiah (or mercifull one, or gracious Saint, as he is called, *Psal.*16.10.) should be made for a little time lower then Angels, and after crowned with glory and honour, and set over the works of the Lords hands: that he should suffer death and rise againe: be laid in the grave, but not see corruption. That he should be the great Doctour of the Church, a Priest after the order of *Melchisedech:* the King of Kings, and Lord of Lords, whom God would set upon his holy hill of Sion. His death and resurrection, Kingdome and Priesthood was prefigured by the Sacrifices and Serpent, the Priest hood of *Aaron* and Kingdom of Israel. But of these things more fully in the new Covenant.

verse.18. Joh.1.12,13. Isai.40.6,7,8. 1 Pet.1.23,24. Psal.8.6. Heb.2.7. Psal.16.10. Deut.18.15, 16,17,18,19. Psal.110.1, 2,3.

This Covenant was made in Christ the promised *Messiah*, in and through whom the faithfull obtained the blessings promised: but according to the administration of this Covenant *Moses* was the Mediatour: and herewith in this expression is embellished above the former. The Law was ordained by Angels in the hand of a Mediatour, *Gal.*3.19. that is, by the labour and ministery of *Moses:* which though some doubt of, is yet confirmed from this,

Lev.26.46. Deut.5.5. 27.28.

that

that Christ reserves himselfe to be a Mediatour of a better Testament. *Heb.*8.6. There is but one Mediatour true and spirituall, *scil.* Christ: but *Moses* was a Mediatour only typicall. The Mediation whereby men are truly and effectually united unto Christ, cannot fall upon any person who is not endued with infinite power and vertue, who is not God as well as man: but the Mediation of *Moses* was of this use, to shew what was the true manner of worshipping God, but did not inspire force and power to follow it, nor reconcile men to God, but propound those things, whence it might easily appeare, that there is need of another reconciliation.

Moses as an Israelite and part of that people with whom God made the Covenant, was comprehended under the one part confederate: but as he undertook the function of Mediatour imposed upon him of God, he was not now simply an Israelite, but a Mediatour interceding betwixt God and the people Israel, that he might be a more illustrious type of Christ; *Moses* was called in as a Mediatour on both parts: On Gods, when he called him up to receive the Law and all that message which God sent unto the people: on the peoples, when they desired him to receive the Law, and they would doe it. Further, never was mortall man more neer unto God, to whom for this end he is said to appear face to face. He called *Abraham* friend, but *Moses* was Gods favourite. Againe, no man either in love, knowledge, authority so neere the people, which makes them idolize him unto this day. *Moses* thus constituted a Mediatour, did first as a Mediatour prevaile with God for the suspending of his justice, that it should not breake out upon the people for their failing in highest degrees in morall obedience. Secondly, with the people he prevailed to bind them in Covenant unto God, and make profession of that obedience which the Lord did require and call for. Thirdly, he was never denied any thing from God, which was for the good of that people, though God denied some of his requests for himself: but what was needfull for the good of that people, specially spirituall and eternall, that was procured by the blood and mediation of Christ blessed for ever.

Deut. 5. 5, 27.

Exod. 24. 4, 5, 6.

Deut. 9. 18, 19, 20, 21. and 10. 10.

The Law was given to one Nation, whom God did chuse to be his peculiar people, *scil.* Israel, with whom God entred into Covenant, and it became his. *He sheweth his Word unto Jacob: his statutes*

Ezek. 16. 8. Psal. 147. 19, 20.

ſtatutes and his judgements unto Iſrael: He hath not dealt ſo with any nation, and as for his judgements they have not knowne them. Therefore they have not knowne the Judgements, becauſe God did not make them manifeſt unto them: as we ſay, a place is full of darkneſſe; becauſe the Sunne doth not enlighten it with his beames: Not that God is the efficient cauſe of their darkneſſe, but that he doth not hinder or remove the cauſe of their ignorance, or he doth not ſhine upon them by the revelation of his Word. That the earth is lightſome, this it oweth to the Sunne: but that it is darkſome, to it ſelfe: God is the Authour of all good, the cauſe of our faith, but ignorance and infidelity are of our ſelves. And theſe words, *He hath not dealt ſo*, doe import a meere negation, and not a ſimilitude: they deny the thing it ſelfe, and not the manner of the thing alone, as might be proved by many inſtances: but this may plentifully ſuffice, that in the whole Scripture, we ſhall never find this phraſe to note a negation of the manner of the thing, but a negation of the thing it ſelfe. So that this is the meaning of the Prophet, *He hath not dealt ſo with any Nation*, that is, he hath not revealed his Statutes and Judgements unto them. Pſal. 76.1. Rom. 3.2.

This Covenant God made not only with the Fathers, whom he brought out of the Land of Egypt, but with their poſterity. *Te ſtand this day all of you before the Lord your God: your Captaines of your tribes, your Elders and your Officers, with all the men of Iſrael, your little ones, your Wives, and thy ſtranger that is in thy campe, from the hewer of thy Wood, unto the drawer of thy Water: That thou ſhouldeſt enter into Covenant which the Lord thy God maketh with thee this day: Neither with you only doe I make this Covenant, and this Oath: but with him that ſtandeth here with us this day, before the Lord our God, and alſo with him that is not here with us this day.* And that it might be the better eſtabliſhed, he gave ſpeciall charge and commandement, that the words which he had ſpoken by *Moſes* and the Prophets, ſhould be publikely read, often inculcated, and expounded unto them: and that all his viſitations of this people, whether in mercy whilſt they obeyed his voice, or in judgement for their diſobedience, ſhould be regiſtred to remain upon record as ſo many ruled caſes and preſidents, and publiſhed and rehearſed unto their children, that they might learne to ſet their hope in God, and not forget his Commandements. But this Covenant was ſo made with the Jewes, that if any ſtran- Deut. 29.10, 11,12. ver. 14,15. Deut. 4.10. and 6.6,7,8. Pſal. 78.6,7,8.

ger amongst them, or neere adjoyning Heathen did turne unto the Lord, he was not to be excluded. *When a stranger shall sojourne with thee, and will keep the Passeover to the Lord, let all his males be circumcised, and then let him come neere, and keep it: and he shall be as one that is borne in the Land: for no uncircumcised person shall eate thereof.*

Exod. 12.48. Deut. 23. 15, 16.

The good things promised in this Covenant are temporall or spirituall: but the temporall as types of spirituall. First God promised to give them the Land of Canaan for their inheritance, and therein length of dayes, riches, and honour, victory over their enemies, protection and peace. *If ye shall diligently keep all these Commandements which I command you, to doe them, to love the Lord your God, to walk in all his wayes, and to cleave unto him: Then will the Lord drive out all these nations from before you, and ye shall possesse greater nations and mightier then your selves. Every place whereon the soles of your feet shall tread, shall be yours: from the wilderneſſe and Lebanon, from the river, the river Euphrates, even unto the utmost sea, shall your coasts be. There shall no man be able to stand before you: for the Lord your God shall lay the feare of you, and the dread of you upon all the Land that ye shall tread upon, as he hath said. Thou shalt keep therefore his Statutes and his Commandements which I command thee this day, that it may goe well with thee, and with thy children after thee, and that thou maist prolong thy dayes upon the earth, which the Lord thy God giveth thee for ever. And it shall be, when the Lord thy God shall have brought thee into the Land which he sware unto thy Fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly Cities which thou buildedst not, and houses full of all good things, which thou filledst not, and wels digged, which thou diggedst not, Vine-yards, and Olive-trees, which thou plantedst not, &c. Wherefore it shall come to passe, if ye hearken unto these judgements, and keep and doe them: That the Lord thy God shall keep unto thee the Covenant and the mercy which he sware unto thy Fathers: And he will love thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy wombe, and the fruit of thy Land, thy Corne, and thy Wine, and thine oile, the increase of thy kine, and the flocks of thy sheep, in the Land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people, and there shall not be male or female barren amongst you, or among your cattell. And the Lord will take away from thee all sickneſſe, and will put none of the evill diseases of Egypt,*

Deut. 11.22, 23, 24, 25. and 1. 8, 39.

Deut. 4. 1, 38. and 6. 18, 19.

Deut. 4. 40. and 5. 33. and 6. 3.

Deut. 6. 10, 11.

Deut. 7. 12, 13, 14, 15.

(which

(which thou knowest) upon thee: but will lay them upon all them that hate thee. The Lord thy God bringeth thee into a good Land, a Land of brookes of water, of fountaines, and depths that spring out of the vallies and hils, a Land of wheat and barley, and Vines and Fig-trees, and Pomegranates, a Land of Oile, Olive and Honey. A Land wherein thou shalt eat bread without scarcenesse, thou shalt not lacke any thing in it: a land whose stones are iron, and out of whose hils thou maist digge brasse. The Lord hath vouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his Commandements: And to make thee high above all nations which he hath made, in praise and in name, and in honour, and that thou maiest be an holy people unto the Lord thy God as he hath spoken.

Deut. 8. 7, 8, 9. & 11. 14, 15.

Deut. 26. 18, 19.

Deut. 28. 1, 2, &c.

Secondly, The Lord promised to chuse a place to cause his name to dwell there, and set his Tabernacle amongst them and walke with them. *But when you goe over Jordane, and dwell in the Land which the Lord your God giveth you to inherit, when he giveth you rest from all your enemies round about, so that ye dwell in safety: Then shall there be a place which the Lord your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you. And I will set my Tabernacle amongst you, and my soule shall not abhorre you: And I will walke among you, and will be your God, and ye shall be my people. For the Lord hath chosen Sion, he hath desired it for his habitation: This is my rest for ever, here will I dwell, for I have desired it.*

Lev. 26. 4, 5, 6, 7, 8, 9, 11. Deut. 12. 10, 11, 12. & 16. 6.

Lev. 26. 10, 12.

Psal. 132. 13, 14.

Thirdly, Free forgivenesse of sinnes is likewise promised in this Covenant. This is implyed in that he promiseth to be their God: for if he be theirs, he will be favourable to their iniquities, and remember their sinnes no more. And so much is expressed, when upon repentance and turning unto him, he hath proclaimed himselfe ready to receive them into favour. *If from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine heart, and with all thy soule. And it shall come to passe, when all these things shall come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, And shalt returne unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children: That then the Lord thy God will turne thy Captivity, and have compassion upon thee, and will returne and gather thee from all nations. When thy people*

Deut. 4. 29, 30.

Deut. 30. 1, 2, 3.

1 King. 8. 33, 34. *ple Israel be smitten downe before the enemy, because they have sinned against thee: and shall turne againe unto thee, and confesse thy Name, and pray, and make supplication unto thee in this house: Then heare thou in heaven, and forgive the sinne of thy people Israel, and bring them againe unto the Land.* Moreover, the Lord made himselfe knowne to be the God, that pardoneth iniquity, transgression, and sinne, when he gave this Covenant unto his people. But of this before.

Man as capable of Justification is a sinner; as he actually receiveth Justification a Believer.

Fourthly, Eternall life is promised in the Covenant: for God is not the God of the dead, but of the living: and therefore the faithfull Jewes, which have God for their God doe live still, not in earth, but in heaven. The life which is promised to them that keepe the Law, is eternall: but in this Covenant life is promised to them that keepe the Commandements. Not only long life and good dayes, in the Land of *Canaan*, but eternall life is assured by the promise to them that keepe Covenant, as eternall death and destruction is comprehended under the curse denounced against them that breake the Covenant. Expresse mention of the King dome of Heaven perhaps is not found in the Old Testament: but eternall life is comprehended under the termes of life and blessing, as eternall death under the tearmes of death and the Curse. Eternall life in heaven, eternall death in hell, the Law noteth, though it doe not expressely name them, Which things unlesse they had been commonly knowne in the dayes of our Saviour, the penitent Thiefe about to die, had not thought of a Kingdome, nor the Lord promised Paradice to him, when he asked a place in the Kingdome of the Messiah.

Math. 22. 32. Math. 19. 17. Luk. 10 25, 28. Psal. 34. 12, 13. Gal. 3. 13.

But all these promises were made of free grace and of free love, accomplished. *Speake not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousnesse the Lord hath brought me in to possesse this Land: but for the wickednesse of these nations, the Lord doth drive them out from before thee. Not for the righteousnesse, or for the uprightnesse of thine heart, doest thou goe to possesse their Land: but for the wickednesse of these Nations the Lord thy God doth drive them out from before thee, and that he may performe the word which the Lord sware unto thy Fathers, Abraham, Isaak, and Jacob. Understand therfore, that the Lord thy God giveth thee not this good Land, to possesse it, for thy righteousnes, for thou art a stiffe-necked people.* True it is the promises runne upon

Deut. 9. 4, 5. Vers. 6.

on this condition, *If ye obey my voice and doe my Commandments.* But conditions are of two ſorts, antecedent or conſequent. Antecedent, when the condition is the cauſe of the thing promiſed or given, as in all civill contracts of Juſtice, where one thing is given for another. Conſequent, when the condition is annexed to the promiſe as a qualification in the Subject, or an adjunct, that muſt attend the thing promiſed. And in this latter ſence, obedience to the Commandments, was a condition of the promiſe; not a cauſe why the thing promiſed was vouchſafed, but a qualification in the ſubject capable, or a conſequence of ſuch great mercy freely conferred.

Of them that ſlip aſide and tranſgreſſe the Covenant, God calleth for and commandeth repentance, that is, it is his will and command, that they be thinke themſelves of their evill doings, confeſſe their iniquities, and turne unto the Lord. The frequent and earneſt exhortations of the Prophets made to backſliding and rebellious Iſrael, that ſhe ſhould acknowledge her wickedneſſe, and returne unto the Lord, is a full Commentary of that which God required of them in this Covenant, in caſe they ſhould turne away from the holy Commandment. The Lord proteſteth by his Prophet *Ezekiel*, that he hath no pleaſure in the death of him that dieth; but rather that he ſhould repent and live: and the ſame for ſubſtance he made knowne to Iſrael in the Covenant which he ſtroke with them: *ſc.* that if they tranſgreſſe and goe aſtray, he doth admit, will accept and approve, nay command their unfained repentance, and comming home unto the Lord, that they might live. This queſtion, *Why will ye die, ye houſe of Iſrael!* is put forth to the people in Covenant, and not indifferently to all and every man living: It is manifeſtly ſpoken of the houſe of Iſrael, whom God had ſpared, notwithſtanding their manifold and great provocations, to whom he not only gave ſpace of repentance, but uſed meanes to bring them to repentance, by ſending Prophets unto them to admoniſh them of their ſins, to denounce the judgements of God againſt them for their impenitency, and earneſtly to exhort them to caſt away their tranſgreſſions, that they might live. God then doth approve, and command the returne of his people that have gone aſtray, he waiteth for their amendment, uſeth meanes to bring them to the knowledge of themſelves, is not wanting to them in any thing that in juſtice or promiſe he ought to doe

Jer. 3.7, 22. & 4.1, 2.
Ezek 18.27, 28
Ezek. 18 31, 32. & 33.11, 12.

for them: but yet it is not his will effectually to bring every man to repentance, whom he doth command to repent. The Commandment of God shews what is our duty, but not what God will worke in every man: the commandment lieth upon them that be obstinate and rebellious, but they have not grace to will their conversion or amendment. Nevertheless, we must not thinke, either that God doth dissemble, or that he is the authour of mans impenitency: for mans corruption, pravity and wilfulnesse is the cause of his going on in evill; and his impotency, is not a meere infirmity, which he doth bewaile, but a stubbornesse, which he doth foster and cherish by all means.

The condition of this Covenant (in the sence afore-said) is faith in the promised Messiah, which is implied in the promise, *I will be thy God,* and commanded in the precept built upon it, *Thou shalt have me to be thy God.* For God is not the God of Israel, but in and through the Mediatour, neither can Israel take God to be their God, but by faith in the Messiah. In the Prophets we meet with no exhortations more common then these, *Trust in the Lord, commit thy selfe unto the Lord, rowle thy burden upon him, leane upon the Lord:* but what the Prophets exhort unto, that is commanded in this expresture of the Covenant: and trust in the Lord man a sinner cannot, unlesse it be in and through a Mediatour. Israel is commanded to seek the Lord, and walk before him in all well-pleasing. But *without faith it is impossible to please God. For he that commeth to God, must believe that God is, and that he is the rewarder of them that diligently seeke him.* We cannot seeke God, nor pray unto him without faith, for to seek God is to trust in him. But all men will confesse the Israelites were by Covenant bound to seeke God, and pray unto him. As *Gideon, Barak, Sampson, Jepthah, David* and *Samuel,* through faith subdued Kingdomes, wrought righteousnesse, obtained promises, *&c.* So the faithfull and true Israelite by faith walked with God, and became heire of the righteousnesse, which is by faith. As God is one who shall justifie the circumcision by faith, and the uncircumcision

Heb 11.6,7. *Quod addit Apostolus, nondum venisse fidem,* Gal.3.23. *quamdiu Dei populus sub legis custodia detinebatur, id ad ò spectat,* scil. *fides Apostolo eo loco est evangelica fontis misericordiæ Dei,* Rom.3.29. *in Christi filij Mediatoris sanguine declaratio, quam fidem κατ' ἐξοχὴν vocat: quippe revelationis Christi gradum excellentissimum: eadem prorsus ratione, qua* Johan. *ajebat spiritum,* John 7.39. Jer.31.33.34. & 32.33, 34. *quæ comparatè tantum dicuntur, non autem absolutè, quasi hæc nullo gradu jam tum contingerent.*

cumcision through faith: without question in the Covenant of Grace he taught the Circumcision to seek justification by faith, and not by the works of the Law. Nevertheless herein God called for, and his Israel was bound to yeeld obedience to all his Commandements. Strict, exact, perfect obedience the Lord doth require, so that the least failing must be acknowledged to be a sin: uniforme and sincere obedience is so required, that without it there can be no Salvation. Perfect obedience is commanded, that if a man will trust in his works to be justified thereby, he must either bring that which is every way compleat, or be cast in judgement. Sincere obedience, though imperfect is approved, that the imperfection of their best works being covered, and their transgressions graciously pardoned, they might be accepted by faith in Christ, who is the end of the Law, as righteous unto eternall life. This distinction was formerly propounded, but now is more largely to be confirmed.

The Law requires perfect and exact obedience: for secret faults, even thoughts arising from corrupt nature, before they attained full consent, are therein condemned: and he that trusteth in his works, if he continue not in every thing that is written in the book of the Law to doe them, he is accursed. But to them that be in Covenant the Law was given with such moderation, that sincere obedience was accepted of them, though attended with many imperfections, as is cleare by that of the Psalmist, who can understand his errours, cleanse thou me from secret faults, keep back thy servant also from presumptuous sinnes, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. The godly Governours and people of Israel were well acquainted with the meaning of the Law, and what obedience should be accepted at their hands: And when they promised, and bound themselves by Oath to walk in all the Statutes, Judgements, and Ordinances of the Lord, or of the Law of *Moses*, they did neither pervert the sense of the Law, nor promise punctually to fulfill the Law in every jot and title. Therefore they understood the tenour of the Law as it was given unto them, to admit of upright, unfained and true obedience, the imperfection that cleaveth unto their best works being graciously pardoned. *I have sworne, and I will performe it, that I will keepe thy righteous judgements.* Did the Prophet think himself able punctually to fulfill,

Rom. 7. 7.
Gal. 3. 10.
Psal. 19. 12, 13.
2 Kin. 23. 3.
2 Chro. 15. 12, 13, 14.
Neh. 10. 29, 30, 31.
Psal. 119. 106.

fill the Law? How will that ſtand with his Prayer, *Enter not into judgement with thy ſervant; for in thy ſight ſhall no man living be juſtified.* No, but he knew ſincere and willing obedience, which he promiſed and would performe, ſhould be taken in good part. And this is further apparent by the prayers of the faithfull, *Judge me, O Lord, for I have walked in mine integrity. Remember how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy ſight.* It never came into the heart of theſe Worthies to conceit, they had been able to juſtifie themſelves before the barre of Gods juſtice in any particular action, great or ſmall, as if it had been without all defect or ſtaine, being tried in the rigour of juſtice; nor could their integrity ought availe them, if no obedience did find acceptance with God, but that which is every way compleat. It is ſaid of *Joſiah*, that *he turned to the Lord with all his heart and with all his ſoul, and with all his might, according to all the Law of Moſes*; that *he declined not to the right hand, or to the left*: Of *David*, that *he kept the Commandements of God, and his Statutes*: that *he kept the Commandements of God, and followed him with all his heart, to doe that only which was right in his eyes*: that *he did that which was right in the ſight of the Lord, and turned not aſide from any thing that he commanded him all the dayes of his life, ſave only in the matter of Uriah the Hittite*: and of *Jehoſhaphat*, that *he turned not aſide from doing that which was right in the eyes of the Lord*: Of *Aſa*, that *his heart was perfect before the Lord all his dayes*: Of *Aſa* and the people, that *they ſought the Lord with all their heart, and all their ſoule.* From theſe paſſages we cannot prove either that theſe ſervants of God did, or that it is poſſible for men in this life to fulfill the Law exactly, or that the Law is given with ſuch moderation, as that the imperfections which did cleave unto theſe, and the beſt ſervants of God, were no ſinnes: becauſe in phraſe of Scripture the words will not beare that weight, it may be confuted by Text it ſelfe, ſetting down ſeverall imperfections even in them, who are ſaid not to have turned aſide from the Commandements, and it is directly contrary to divers other paſſages of holy writ. But thence we may ſoundly gather, that the Law as it was given to Iſrael, doth admit and allow of ſincere and unpartiall obedience, though it be imperfect and anſwer not to that exactneſſe which is required.

Pſal. 143. 2.

Pſal. 26. 1, 11. Iſai. 38. 3. Neh. 1. 5, 9. Pſal. 25. 10. Dan. 9. 4. Jer. 31, 32.

2 Kin. 23. 25.

2 King. 22. 3.

1 Kin. 11. 34. 1 King. 14. 8. 1 King. 15. 5.

1 King. 22. 43.

2 Chro. 15. 12.

Theſe words, *Doe this and live*, muſt not be interpreted, as if they

they did promise life upon a condition of perfect obedience, and for works done in such exactnesse as is required: but they must be expounded Evangelically, describing the subject capable of life eternall, not the cause why life and salvation is conferred: and by doing sincere, uniforme, unpartiall obedience, not exact fulfilling of the Law in every title is to be understood. *Doe this and live*, what is it more then this, *If ye will obey my voice, and doe my Commandements, ye shall be to me a peculiar treasure. Blessed is the man that feareth the Lord, and delighteth greatly in his Commandements.* Psal. 112. 1. *Blessed are they that keep judgement, and he that doth righteousnesse at all times.* Psal. 106. 3. *Blessed are the undefiled in the way, who walk in the Law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart.* Psal. 119. 1, 2. *Who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the worke, this man shall be blessed in his deed.* Jam. 1. 25. *To them who by patient continuance in well-doing, seeke for glory, and honour, eternall life:* Rom. 2. 7. which passages are to be understood of sincere and upright walking, and shew who are justified, and to whom the promises of life pertaine, but not why they are justified. And in like manner that of the Apostle, *The doers of the Law are justified*, may be expounded Evangelically, not of them that fulfill the Law, which should be justified by their works, but of them that soundly obey, who are justified of grace by faith, not for their works. And hence it appeares what works the Apostle opposeth to faith in the matter of justification: not only perfect works done by the strength of nature, of which sort there be none at all: but works commanded in the Law as it was given to Israel, such as *Abraham* and *David* walked in after they were effectually called, such as without whose presence faith it self could not be existent, such as are necessary in the person justified: these works are opposed to faith, in the matter of justification, not that faith can be without them, but because they cannot be causes together with faith in Justification. And of necessity, if faith be opposite to works exactly perfect, it must be opposite to them that are imperfect and stained in part, that be impurely pure: because the Covenant of Grace calleth for perfection, though it accept sincerity, and in all reason perfect righteousnesse should rather be accepted for righteousnesse unto life, than that which is imperfect and falleth short of that which is required. Rom. 2. 13.

For the better administration of this state and nationall Covenant, it pleased God to ordaine sutable Ordinances for the teaching and applying of this Covenant, *scil.* of Ministery and Priesthood. The first of these the Apostle openeth, setting down the state of the Gentile and Jew before Christ came, compared both together, and how both stood in comparison to the Church after Christ, in regard of this Ordinance of teaching. As the Gentile before Christ was a man constrained to live without a shelter: the Jew at the same time is better provided for: for he had the Law taught to cover his head in a storme, that it be not too violent. But we after Christ dwell in well-grounded, yea, seiled roomes, that we need not to feare the blowing, beating, or flowing in of the Sea, raine, or wind, for we have the Ordinances of the Gospell. The Gentiles before Christ ran wild like beggarly bruits without all schooling; the Jew a great deale better for the time being, he had a Schoole-master to teach and nourture him, even, the Law to bring him unto Christ. But happy Christians after Christ living in the University of the Church under the free Tutors of new Ordinances. The Schoolemastership of *Moses* was a good Ordinance for the body of the people under Covenant with God, as we find this calling needfull and profitable in a Common-weale, though inferiour to the honour and worth of an University. There was not a man of them undiscovenanted who took not benefit some way or other by this pedagogie. For some were kept thereby from notorious evils, as children that learne little at Schoole, get good in this, that they are kept from shrewd turnes. Others get much ability of knowledge, though they never looked at Christ; as some at Schoole learn to write and read, cast account and make a bond, though they never intend any better use of their learning. But the spirituall Jew got some true measure of grace to Salvation, though they reached not to that pitch and measure which is attaineable under the Ordinances of the New Testament; as in some good Grammar Schooles those grounds of learning may be obtained, whereby men may be serviceable to the Church or Common-weale in some measure, though they come not to that ripenesse and maturity, which may be gotten in the University.

Gal. 3. 23, 24, 25.

The Lord did thinke it good to set forth the state of minority in such kind of attires & habiliments as might best suit with the fansie of minority: and so to teach and clothe his Church with types and Ceremonies, which is a kind of Imagerie, and therefore of the two the Jewes had more liberty in that kind, then Christians in times of the Gospell.

For the manner of this pedagogie under *Moses*, we are not to conceive, that he taught his Schollers in things too hard for their

their capacity and practiſe only to ſet them to others to aske: for it is the part of a bad maſter to ſet his Schollars too hard a taske, that they might runne to their fellowes to make exerciſes, this is the way to non-proficiency. But *Moſes* in the Ceremoniall Ordinances did point out Chriſt, and ſo as a good Schoole-maſter directed unto him; and by ſhewing unto the Jewes their weakneſſe and inability, convincing them of ſinne, terrifying their conſciences, he did drive them unto Chriſt, and informed them how to walke being in Chriſt, that they might inherite the promiſe. Thus the Law entred that ſinne might abound, it diſcovered ſinne, wrought wrath, wounded, terrified and killed, and withall revealed the remedy to be had, not in the Law, but in Chriſt, that the diſtreſſed might not reſt in the Law, but ſeek unto Chriſt, and live. In a Schoole we muſt have rods to keep refractory boyes in awe, and idle boyes to their bookes, according to the common Proverbe, *A rod in a Schoole is alwayes in ſeaſon.* This was found with *Moſes* in his Schoole, and uſed as occaſion was offered. The Ceremonies were as an hand-writing againſt them, as they witneſſed their uncleaneneſſe, or bound them to the debt of the Law: and a curſe was denounced againſt them that ſhould not continue in all things that was written in the booke of the Law to doe them. Schoole-maſters muſt have Apples and toyes to traine up boyes of better and ſofter natures, who be won with a Nut and loſt with the ſhell: This the Schoole of the Law wanted not in the hand of *Moſes*, as the outward temporall bleſſings of this life plentifully ſpoken too, and diſtributed by the hand of *Moſes* in his Booke: The Jewes were as Infants and little children that are much pleaſed with rattles and other toyes: and *Moſes* the rather to winne and keepe them in obedience, doth make large promiſes of corporall bleſſings and an earthly inheritance, as did befit the ſtate and condition of that people. But if theſe prevaile not, he hath his *Ferula* and gentle rod, which is the commination of temporall calamities and judgements to be inflicted upon tranſgreſſours. It is expedient a Schoole-maſter have ſome other practiſes beſides Rods and Nuts to breake their wils, and make them corrigible and teachable, tractable and gentle, which the Law provided for aboundantly, having to doe with a ſtiffe-necked people, and ſtubborn Schollars. Three kinds of impoſitions *Moſes* propounded unto his Schollars to beare.

Rom. 5.20. Gal. 3.19. Rom. 7.11. and 4.15.

Col. 2.14. Epheſ. 2.15. The Ceremonies are viſible words preaching Chriſt, and they preach guilt alſo and wrath belonging unto us, by conſequent and to the Jew directly. Ceremonies as they are a meere carnall kind of inſtructing, do witneſſe againſt us.

First, in the pedagogie of the Law he restrained them from some free creatures, whereunto they had strange naturall desires, as meats and drinks; making some uncleane: as mothers lay Apples before the eyes of their children, which yet they must not touch upon paine of a frowne, chiding or whipping, to breake their wils, and traine them up in obedience.

Secondly, He laid before them some other indifferencies, which if they did adventure to use, they must undergoe such and such hardship as was not worth the while: their injoyment not worth the paiment, as we reade *Levit.* 15. in many washings and purifications.

Thirdly, He prescribed such duties about the free creatures, which were dangerous, painfull and costly for the present, if it were possible to bow their uncircumcised hearts: wherein he prevailed, and they profited aboundantly. In all which he increased their homage to God, more than at the first in the Covenant of works with *Adam*, or in any former manifestation of this Covenant. And in these respects the Law might well be called a burden unsupportable, which neither the Jewes, nor their Fathers were able to beare. Acts 15. 10.

A good Schoolemaster will not scorne to teach rudiments to lesser boyes, every letter and syllable: so *Moses* and his successors taught all the rudiments and legall precepts to all the Jewes, wherein though some sticke as their furthest perfection, yet some went further to higher degrees, and all learned by them some partiall obedience to draw on them and theirs some partiall blessings. Of this sort were these, *Touch not, taste not.* It beseemes an able Schoolemaster so farre as he hath ability and authority to teach his Schollars Greeke, Hebrew, Logicke, principles of higher learning, especially when an university is not at hand: so *Moses* in this pedagogie did rise to teach higher things to the spirituall Israel, as the blood of Christ folded up in the blood of the sacrifice, for the purging of their hearts from dead workes, and the mortification of sinfull corruption in their burnt offerings, that so they might discover how they were delivered from the eternall curse of the Law. Now when his spirituall Schollars felt the bondage of the Law, and came to learne the remedy, the very thing learned was their motive and reward, that they did not so much need rods or nuts, that is, the promise of temporall blessings, Col. 2. 21.

ſings, or denunciation of temporall judgements, and the want of ſuch learning was a ſmart rod to beate them.

Moſes alſo brought in the Prieſt-hood as a ſetled ordinance for that preſent, which for the perſons were to ſucceed him; The things which they had proper were two. Firſt to offer Sacrifices for the people and thereby to cleanſe them from the breach of Ceremoniall commands put upon them by *Moſes* to teſtifie their homage. But the blood of thoſe ſacrifices, was a tipe of Chriſts blood our true and unchangeable high Prieſt, whereby the conſcience is purged from the guilt of ſinne, and from all failings in the leaſt and higheſt degree of morall obedience. And though the carnall Jew ſaw it not in their ſacrifices, yet the ſpirituall, which brought a right ſence of ſinne and fitting diſpoſition, both ſaw it and reached pardon in theſe ſacrifices by faith in the blood of Chriſt tipified by them. And hence we ſee in what reſpect, the Law is ſaid to be weake and unable to give life, to purge the conſcience, or pacifie the wrath of God: becauſe it was not the blood of Bulls or Goats, but of Chriſt, the immaculate Lamb of God, who thorough the eternall Spirit offered up himſelfe a ſacrifice to the Father, that did purge the conſcience, and bring in eternall redemption, which was not ſhed but tipified under that Covenant, though the ſpirituall ſeed by faith laid hold upon it, and were partakers of the benefits thereof.

Heb. 9. 9. & 10. 4. & 9 23.

Gal. 3. 21. Heb. 8. 7. & 9. 13.

Secondly, It was the effect of this ordinance to offer up prayers to God for the people upon their Incenſe. To runne into every particular in this kind were infinite.

The effect of this Covenant, that it bringeth forth children, but in ſome kind of bondage, preſſed and kept under with ſervitude. *For the heire ſo long as he is under Tutors and Governours differeth not from a ſervant, though he be Lord of all.* The Jewes were children and heires, but tutored and kept under with many Ceremoniall ordinances and obſervations as appendices to the Law, expedient for that time and ſtate. But there is a twofold ſervitude; one to damnation, which ſhuts the ſonnes of ſuch diſpoſition out of the Kingdome of Heaven, which was figured by the bondage of *Iſmael* and *Hagar*. This the Covenant doth not beget in it ſelfe, but in them that rejected Chriſt the ſoule of the Law, and truſted in their workes to be juſtified thereby. The other of ſonnes, which are held under the nourture of the Law and,

Gal. 4. 3. 4.

legall rites, but rest not in them, but by them are led unto Christ; which abide still in the house, and partake of the dignity of sons though under Tutours; and this servitude is an effect of the Covenant thus administred.

Under this Covenant the naturall seed of *Abraham* bore the face of the Church and state, and God had promised abundance of temporals, and of spirituall a scantling: But all under the outward administration of the Covenant, were not in like manner partakers of the blessings promised in Covenant. For some had their part in the temporall blessings only, and the outward ordinances; others were partakers of the spirituall blessings promised. But whatsoever good thing any of them enjoyed either temporall or spirituall, it was conferred upon them freely according to the Covenant of Grace, and not for the dignity of their workes. It is true, the promise is conditionall, if they obey, they shall reape the good things of the Land: but obedience was not a causall condition, why they should inherit, but consequent, what they must doe when they should inherit the Land. God would not that his people should live dissolutely in the promised Land: but he gave them not that inheritance for their righteousnesse. Certaine it is also, that God did reward partiall obedience with temporall blessings, as he spared some upon their temporary humiliation and fained repentance: and he permitted some obstinate and rebellious to abide in the promised Land, and take roote and prosper for a season: but this he did of his free bounty, that he might performe the Oath which he sware unto the Fathers. So that herein there appeares no intexture of the Covenant of workes with the Covenant of Grace, nor any moderation of the Law to the strength and power of nature for the obtaining of outward blessings. But rather that God of his aboundant goodnesse is pleased freely to conferre outward blessings promised in Covenant upon some that did not cleave unto him unfainedly, that he might make good his promise unto the spirituall seed, which by word and oath he had confirmed unto the Fathers. In this expression of the Covenant it pleased God to add unto the former, another seal for confirmation of their faith, sc. the Passe-over which was a tipe of Christ, the immaculate Lambe of God, which taketh away the sinnes of the world; our true Passe-over, who was sacrificed for us, as well as a seale of their deliverance from the bondage of *E-*

Exod. 12.
1 Cor. 5. 7.

gypt

gypt. And the celebration of the Paſſeover, was as a gratefull remembrance of their moſt powerfull and gracious deliverance from the fiery fornace, and conſequently of their poſſeſſion of that good Land, which the Lord had promiſed to give them: ſo was it a teſtimony of their faith in the bloud of Chriſt, whereby they were ſet free from the powers of darkneſſe, and the curſe of the Law, and reſtored into ſpirituall liberty, being made heires of the kingdome of heaven. And from all this we may ſee, wherein this expreſſion of the Covenant doth exceed the former, and wherein it differs from, and fals ſhort of the new Covenant: of which in the latter end of the next Chapter.

CHAP. IX.

Of the Covenant that God made with David.

THis Covenant of Grace was further manifeſted to *David*, to whom the Lord doth moſt aboundantly and familiarly make knowne the riches of his free-grace and love. *And is this O Lord the manner of men?* 2 Sam. 7.19. Or as *Junius* readeth it, and that after the manner of men, O Lord God, that is, thou dealeſt familiarly with me, as a man dealeth with man, 1 *Chron.*17.17. And thou haſt provided for me according to the manner of men concerning this excellency, O Lord God, or, thou haſt provided for me this excellency, according to the manner of men. I ſee, for I provide for: for the Hebrews, when they have not compound verbes, doe uſe ſimple in their ſtead, Piſc. *& aſpexeris me ſecundum humanam* [*quoad*] *hanc excellentiam.* manner of high degree or great dignity. *σις ἀνθρώπου. καὶ ὄψωσάς με κύριε ὁ Θεός.*

Amam: id ſecundum conſuetudinem hominis ſeu hominum: (i) ac ſi amicus cum amico ageret, Schingler. *Huc adducit, Chald.* וְדָא *Et hoc, hic agendi modus conveniens eſt filijs hominum.* q. d. *ita ſolet amicus cum amico colloqui & familiariter animi ſui ſententiam depromere. Sept.* ἔτι δὲ ὀνείδισμα τῶ ἀνθρώπου, *&c. Em. Sa. Lex hominis. q. d. ſic mecum agit, ut ſolet homo cum amico.*

rationem hominis (i) Engl. according to the Sept. *καὶ ἐπισκὲς μὲ ὡς ὄρος-*

The

Hab.1.12. Deut.32.4. Sept. Θεὸς, Joh.18. 30,37. Isa.26.4. 1 Sam. 2.2. Psal. 18, 32. & 28. 1. & 2 Sam. 22. 2, 32. Sept. πίστις, 2 Sam.23.3. Sept. φύλαξ. al πλάστης. 2 Sam. 22.47. Isa.30.29. *The rocke of Israel*, Psal. 89.26. *The rock of Salvation*, Sept ἀντιλήπτωρ τῆς σωτηρίας.

The Authour of this Covenant is the Lord God, the God of Israel, the God that hath bound himselfe in Covenant unto Israel, who doth watch over them, walk in the midst amongst them, is their shield and buckler, and strong Tower of defence. The rocke of Israel, the everlasting rocke, that is, the mighty, stable, and immutable foundation and defence of the faithfull, who flie unto him, and trust in him. So God is called, the Rock of their Salvation, *Deut.* 32. 15. *Psalm.* 95.1. Sept. ἀπὸ Θεῷ σωτῆρι & αὐτῷ, the rocke of their strength, *Psal.* 62.7,8. *Psal.*31.3. *Isa.*17.10. Sept. ὁ Θεὸς τῆς βοηθείας μου, *Psalm.* 71.3. *Psal.*31.3. Sept. εἰς θεὸν ὑπερασπιστήν, the rock of my heart, *Psal.*72.26. Sept. the God of my heart: and besides him there is none other, *Isa.*44.8. a rock of refuge or affiance, *Psal.*94. 22. Sept. κύριος εἰς καταφυγὴν, *Psal.*18.3. Sept. βοηθός μου. Rock and Redeemer are put together, *Psalm.* 19. 15. Rocke and Salvation, *Psal.*62.7.

This Covenant was made in Christ, and Christ is more clearly manifested in this breaking forth of the Covenant, then in any of the former. As first, that he was God and man in one person; the Son of *David*, who should come of his loynes, and yet *Davids* Lord. *The Lord said unto my Lord, sit thou on my right hand, untill I make thine enemies my foot-stoole.* Then in respect of his humiliation and glorification, his sufferings and exaltation. *Thou wilt not leave my soul in grave, nor suffer thine holy one to see corruption. Thou hast made him for a little inferiour to the Angels, &c.* as concerning his sufferings: *Thou hast crowned him with glory and honour. Sit thou on my right hand, untill I make thine enemies thy foot-stoole.* Also in respect of his offices, that he should be both King and Priest; a King to rule and governe his elect, to bridle and subdue his enemies; *I will declare the decree, the Lord hath said unto me, thou art my Son: I will set my King upon my holy hill of Syon. Rule thou in the midst of thine enemies.* A Priest after the order of *Melchisedech*, confirmed by oath, annointed with the oyle of gladnesse. *The Lord hath sworn and will not repent, thou art a Priest for ever after the order of Melchisedech. God, even thy God hath annointed thee with the oyle of gladnes*

Psal.110.1. Mat.22.42,45. Act.2.34.

Psal.16.10. Act.2.26,27. & 13.36,37. Psa.8.6.& 22.1 Heb.2.7,9. Psal.110.1.

Psal.2.5,6,7. Heb.1.5. Act. 13.32,33. Psal. 110.2.

Psal.110.4. Heb. 5.8. & 7. 21. Ps.45. 7.

gladneſs above thy fellows, that is, above all Chriſtians, who are thy fellows, conſorts and partners in the annointing. To offer up himſelfe once for all a ſweet ſmelling Sacrifice unto the Father, for the ſins of his people. *Sacrifice and burnt-offering thou wouldſt not have, but mine eare haſt thou boared,* or digged open: that is, thou haſt made me obedient to thy voice: or mine eare haſt thou boared, as thy ſervant for ever. The Septuagint to make the ſence plainer, ſay, but a body haſt thou fitted to me, or prepared me: meaning that his body was ordained and fitted to be a Sacrifice for the ſins of the world, when other legall Sacrifices were refuſed as unprofitable. *Loe I come,* or am come, *ſcil.* into the world, to give my ſelf a Sacrifice for ſin. *In the volume,* or role *of thy booke it is written of me, that I ſhould doe thy will; by the which will we are ſanctified, even by the offering of the body of Jeſus once.* In reſpect of his kingdome, power, glory, dignity, dominion and rule or government. *Aske of me, and I will give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion. He ſhall have dominion from Sea to Sea, and from the River unto the ends of the Land. All Kings ſhall worſhip him, all Nations ſhall doe him ſervice. His ſeed ſhall be for ever, and his throne as the Sun before me. As the Moon it ſhall be eſtabliſhed for ever: And as a faithfull witneſſe in heaven. His ſeed will I eſtabliſh for ever;* that is, Chriſtians borne of God, which are called Chriſts ſeed and children, as Chriſt is called the everlaſting Father. *Thou haſt aſcended up on high, thou haſt led captivity captive, thou haſt taken gifts for men,* that is, thou haſt given and diſtributed gifts among men, which are the Miniſters of the Goſpell, given for the good of the Church.

Pſal.40.7,8. Exod.21.6. Heb.10.5,10. Heb.10.10. Joh.6.38. Pſal.2.8. Pſal.72.8,11. Pſal.89.30, 37,38. Iſa.53.10.Heb. 2.13. Pſ.22.23. Iſa.9.6.Pſa.68. 18. Eph.4.8,9.

This Covenant the Lord made of his rich mercy and grace, which he confirmed by Oath, *My mercy I will not make fruſtrate from with him, nor deale falſly againſt my faithfullneſſe. I will not profane my Covenant, nor alter that which is gone out of my lips. Once have I ſworne by my holineſſe, if I lie unto David. Once have I ſworne,* as God ſpake once, *Pſal.*62.11. that is, unchangeably: for an oath cannot be revoked, there is no danger of inconſtancy. *David* himſelfe was a type, and did beare the perſon of Chriſt, and many things ſpoken of *David,* were more properly fulfilled in Chriſt the perſon typified, then in *David:* as,

Pſ.89.34,35, 36.2Sam.7.28. *Thou haſt told this goodneſſe unto thy ſervant,* Pſal.89. 24. *My truth alſo, and my mercie ſhall be with him,* Pſ.132.11. *The Lord ſware unto David in truth,* Pſ.22.1.

Mat 27.46. Psal 22.18,19. Joh.19.23,24. Ps.41.9. Joh. 13.18. Ps 69. 21. Job 29.28, 29.

My God, my God, why hast thou forsaken me. They parted my garments among them, and for my coat they cast lots. They pierced my hands and my feet. He that eat bread at my table, hath lift up the heel against me.

The things promised in this Covenant particularly, above those that were mentioned in the former breakings forth thereof, are

2 Sam.7.9. Psal.89.22,23.

1. That God would be with him, whethersoever he went, and make his way prosperous, and cut off all his enemies from before his face, that he might make him a great Name, like to the name of the great men upon earth. And thus the Lord delivered him from the hand of *Saul*, and all his enemies, who did oppose him

Psal 4.3,4.

that he should not raigne, *O ye sons of men, how long will ye turn my glory into shame? How long will ye love vanity, and seek after leesing? Selah. Know ye, that the Lord hath wonderfully separated to himself the man that is godly: the Lord will heare when I call upon him.*

2 Sam. 7.10. 2 Kin.5.3. 1 Chron.20.9.

2. That he would appoint a place for his people Israel, and plant it, that they might dwell in a place of their owne, and move no more, nor be disquieted any more by wicked people, as in former times. *And so God gave Israel rest from all their enemies round about, and setled them in peace and quietnesse by the hand of David.*

2 Sam.7.12,13

3. That when the daies of *David* were fulfilled, and he shall sleepe with his Fathers, he would set up his seed after him, which should proceed out of his body, and he should build an house or Temple for the Name of the Lord God of Israel. *I purpose* (saith *Solomon*) *to build an house unto the Name of the Lord my God, as the Lord spake unto David my Father, saying, Thy Son, whom I will set upon thy throne for thee, he shall build an house unto my Name.* And at the dedication of the Temple he maketh mention of this promise: *The Lord said unto David my Father, whereas it was in thine heart to build an house unto my Name, thou didst well, that thou wast so minded: Nevertheless thou shalt not build the house, but thy son that shall come out of thy loyns, he shall build the house unto the Lord. And the Lord hath made good the word, which he spake. I have built thee an house to dwell in, an habitation for thee to abide in for ever.*

1 King.5 5. 1 Chron.20 10 which is called an house of rest, Psal.132.8. 1 Chro 28.2. 2 Chro.6.41. and the Lords seat or habitation, Ps.132.13 Ps.68.17. 1 Kin.8.18, 19,20. 1 Kin.8.13.

4. He

4. He promiseth to be a Father to *Davids* seed, and take him for his Son. *He shall call upon me, thou art my Father, my God, the rock of my salvation. And I will make him my first-born, higher then the Kings of the earth*; that is, the Prince and chiefe of the Kings, the most glorious and famous of all Kings. As Christ is called the first begotten of every creature, not that he was created before all other creatures, but because he is the Lord, Prince and head of every creature, and hath dominion over all creatures: and so the heire of all things, as heire, is sometimes put for Lord or owner, and *pro hærede gerere*, is, *pro Domino gerere. Hæredes enim veteres pro Dominis appellabant.*

2 Sa.7.14. Psa. 132.12. Ps.89. 26,27. Col.1.15,18. Heb.1.2. *Iust in institut. l.2.tit.19.de hæred.qualit & differ.ult.*

5. That his house should be established and his Kingdome for ever before the Lord, even his throne should be established for ever. *His seed will I make to endure for ever, and his throne as the daies of Heaven. His seed shall endure for ever, and his throne shall be as the Sun before me. He shall be established for evermore as the Moon, as a faithfull witnesse in the heaven*: that is, his Kingdome shall be perpetuall and glorious. For although the Moone waxeth and waineth and seemeth sometimes to be gone, yet it is continually renewed, and so stable: which is a fit resemblance of the Church, which hath not alwaies one face or appearance in the world, though it be perpetuall. And though for the sins of the people and *Davids* house, the state of his Kingdome and house decayed, yet God reserved still a root, till he had accomplished this promise in Christ.

2 Sam.7.16. 1 Chron.22.16 Ps.89.29. Psa. 89.36,37. 1 Kin.11.38. And if thou hearken unto all that I command, &c. I will build thee a firme house, &c. Ps.89.30,31, 32,33.

6. That his house should be as the Morning light, when the Sun ariseth, the morning I say without clouds, and as the grasse of the earth with cleare shining after raine: that is, it shall shine with all light of glory and prosperity, and flourish or be green perpetually, as the herbes and grasse which is refreshed with seasonable rain and heate.

2 Sam.23.4. Ps.132.15,16. Her victuals I will blesse, her poore I will satisfie with bread, Psal.18. 28. The Lord hath lightned my candle, that is, given me comfort, joy, prosperity after troubles. 2 Sam.23.5.

These gracious and free promises God made to *David* and to his house, and to the whole Kingdome of Israel, not for their righteousnesse, but of his manifold and great mercy. And as he promised them without consideration of their desert, so of his rich grace and love undeserved, he made them good. For *Davids* house was not such as it ought to be before God, they kept not promise & Covenant: but the Lord was mercifull and gracious, he did not forget his truth, nor suffer his mercies to faile. *If his children* Ps.89.30,31,33

2 Sam.7.14, 15. 1 King.11.11, 12,38,33,34, 36. Psal.132.11, 12. 1 King.11.39. Psal.132.17, 18. 1 King.15.4. 2 King.8.19. Psal.18.51. Psal 132.16.

forsake my Law, and walke not in my judgements, if they breake my statutes, and keepe not my Commandements: Then will I visit their transgression with the rod, and their iniquity with stroakes: But my loving kindnesse will I not take from him, neither will I falsifie my truth. True it is, the Lord did correct the posterity of *David* for their sinne with moderate correction, and for their profit, that they might be partakers of holinesse: But even when it did not bud or come on according to that which seemed to be promised, the Lord was most faithfull in his promises: for it was their sinne that kept them downe. *And for this* (saith the Lord to *Solomon*) *I will afflict the house of David, but not for ever*: for the whole spirituall kingdome was restored in the Messiah. *I will make the horne of David to bud, I have ordained a lampe for mine annointed:* that is, I will make the Kingdome and power to encrease. For *Davids* sake did the Lord his God give him a light in Jerusalem, and set up his son after him, and established Jerusalem. *Yet the Lord would not destroy Judah, for David his servants sake, as he had promised him, to give him a light, and to his children for ever. Great deliverance giveth he unto his King* (he is the magnifier of salvations unto his King) *and sheweth mercy unto his annointed, to David and to his seed for ever.*

7. That the Priests should be cloathed with salvation, and the Saints with joyfullnesse: that is, the ministration of the Priests should be profitable and saving to the people, which should be an ornament to them, as a garment of honour, and the people should sing cheerefully. The salvation of the person only is not here meant, but the conservation of the ministery; as if it should be said, I will cause that the ministery of the Priests be safe, that it shall not be troubled with ungodly men, nor defiled with the filth of errour: and that it shall be effectuall in the minds of the godly, and many by the blessing of this ministery may obtaine eternall happinesse. It may also be applied to the private salvation of the Priests, because they should be defended and protected from above, and adorned with blessings of all kind. Great and pretious are the promises which God hath given to Israel in this Covenant: as that God by visible testimonies of his presence would be pleased to dwell amongst them, and not forsake them, that he would heare their prayers, when they prayed before him towards his holy Temple; that the Church and politie of Israel should continue,

that

that it should be effectuall, and the people blessed with rest, peace, joy and blessings of all sorts spirituall and temporall.

This Covenant that God made with *David* is everlasting, that is unchangeable: because the gifts and calling of God is without repentance. His word shall be established for ever in Heaven: and though the course of the promise be interrupted for a time, it shall bud, and spring, and bring forth fruit.

It is also a well ordered Covenant in all things, fitly marshalled, disposed or set forth as an army in comely order, orderly addressed, prepared, setled, furnished, directed, firme and sure: that is, the good things promised were all prepared and in readinesse, and should be performed in comely order, and fit season. But the ordering of this most desired and saving Covenant, was in the power and pleasure of God, both in respect of his house, the Kingdome, and the whole Church of Christ, who had faithfully promised, and would effectually make good in his own time, whatsoever he had spoken.

And it is a sure Covenant faithfully to be kept and observed: a Covenant that God doth remember, taketh heed unto, and will make good for his mercy sake. For the Lord is faithfull, and will not deny himselfe, though we be inconstant, unfaithfull and apt to start aside.

The condition of this Covenant is, that they should walke in the wayes of the Lord, and keepe his watch; take heed to the charge of the Lord their God, and keepe his statutes and his Commandements, and his judgements, and his testimonies; to walke before the Lord in truth, with all their soules. *The Lord our God be with us, as he was with our Fathers that he forsake us not, nor leave us: That he may bow our hearts unto him, that we may walke in all his wayes, and keepe his Commandements, and his Statutes, and his Lawes, which he commanded our Fathers.* Particularly, *He that ruleth over men*, that is, the Israelites, *must be just, ruling in the feare of God.* And thus it is observed of *David*, That *he fed Jacob and Israel according to the integrity of his heart, and guided*, or led *them by the discretion of his hands*; that is, with most prudent and discreete administration managed he them. This was that which *David* promised, *I will sing of mercy and judgement to thee, O Lord, will I sing: I will doe wisely in the perfect way, oh, when wilt thou come unto me.* The Priests they must justly and

2 Sam. 25.5. Rom. 11.29. Lam. 5.19. Gal. 3.20. 2 Sam. 25.5. Sept. ἐπίμιλυ. Psal. 5.4. παρασκευάσω σοι. Psal. 23.5. Isa. 21.5. Sept. ἑτοίμασας Ps. 178.19. Psal. 132.17. Judg. 20.22. Gen. 14.8. Sept. παρετάξαντο. & 28.9. ἐπίθηκε. Lev. 1. 7,8,12. Sept. συβασουσι, Al. ἐπιστιβάσεσι. Prov. 9.2. Sept. ἠτοίμασαν. Aquin. παρέταξεν. Sym. προσθηκεν. Th. ἐ. σύβασιν. Josh. 2.8. Isa. 50.21. 1 King. 2.3,4. 1 King. 3.6. 1 King. 8.57, 58. 1 Chro. 28.7. I will establish his Kingdome for ever, if he endeavour to doe my Commandements. 2 Sam. 22.5. Psal. 78.72. Psal. 101.1,2. *Hodie non imperavi, quia nemini bene feci.*

Pſal.132.9. and holily adminiſter their office. *Let the Prieſts be cloathed With righteouſneſſe:* The Prophet ſpeakes not ſo much of the righteouſneſſe of their perſons, but of their office: the firſt is a great ornament of the miniſtery, the other more neceſſary in reſpect of the body of the Church; *ſc.* that they fullfill their miniſtery, teaching ſound and incorrupt doctrine, exhorting, admoniſhing, comforting, ſacrificing, and performing all other offices and ſervices which the Lord commanded. The whole body of the people, they ſhould walke in holineſſe, ſing of the praiſes of God, and give up themſelves unto God as an holy people, zealous of good works.

As for the execution of this Covenant; Firſt, *David* did fight the warres of God, and the Lord was with him, and did proſper him, untill his enemies were ſubdued, and the people had reſt and peace from them that were round about them.

2 Sam.7.2.
1 Chro.17.2.
1 Chro. 23.25.
2 Sam.5.9,10, 12.

2. He prepared a place for the Arke of the Lord at Jeruſalem, and ſet it there. *David prepared a place for the Arke of the Lord, and pitched for it a tent: And he gathered all Iſrael together to bring up the Arke of the Lord unto his place which he had ordained for it. Remember David, and all his afflictions; how he ſwore unto God, and vowed a vow unto the mighty God of Jacob.*

1 Chro.15.1,3. and 16.1,2,3, &c.
Pſ.132.1,2,3.
Anxia animi ſollicitudine.

3. He ſet the courſes of the Prieſts in their offices, and the Levites in their watches, for to praiſe and miniſter before the Prieſts every day, and the Porters by their courſes at every gate. *The office of the Levites was under the hand of the ſonne of Aaron, for the ſervice of the houſe of the Lord in the courts, and chambers, and in the purifying of holy things, and in the worke of the ſervice of the houſe of God, &c. So David and the Captaines of the Army ſeparated for the miniſtery, the ſonnes of Aſaph, and Heman, and Jeduthun, who ſhould ſing prophecies with Harpes, with Viols, and with Cymbals. He appointed alſo diviſions of Porters of the chiefe men, having the charge among their brethren, to ſerve in the houſe of the Lord. And of the Levites, Abijah was over the treaſures of the houſe of God, and over the treaſures of the dedicate things. And Shelomith and his brethren were over all the treaſures of the dedicate things, which David the King, and the chiefe Fathers, the Captaines over thouſands, and hundreds, and the Captaines of the Army had dedicated.*

2 Chron 8.14. and 29.25.
1 Chron.23.28, 29,30.
1 Chron.24 1, 2, &c.
1 Chro.25.1,2.
1 Chro.26.12.
verſ.26.

4. He

4. He made preparation for the house of God, exhorted the Princes, and encouraged his sonne *Solomon* unto the work. *I have prepared with all my power for the house of my God, gold for vessels of gold, and silver for them of silver, &c. Moreover, because I have delight in the house of my God, I have of mine owne gold and silver, which I have given to the house of my God, beside all that I have prepared for the house of the Sanctuary. And the Princes of the families gave for the service of the house of God, five thousand talents of gold, and ten thousand pieces, &c. And they with whom pretious stones were found, gave them to the treasure of the house of the Lord. And the people rejoyced when they offered willingly; for they offered willingly unto the Lord with a fit heart.* 1 Chro. 28.11, 12, 20, 21. 1 Chro. 29.2, 3. vers. 7, 8, 9.

5. God gave *Solomon* a large heart for wisedome and understanding, to goe in and out before the people. *Behold, I have done according to thy words; loe I have given thee a wise and an understanding heart, so that there hath been none like thee before thee, neither after thee shall arise the like unto thee.* 1 King. 3.12, 28. 2 Chron. 1.7, 12.

6. The Lord magnified *Solomon* in dignity, in the sight of all Israel, and gave him so glorious a Kingdome, as no King had before him in Israel. *And the King gave silver and gold at Jerusalem as stones, and gave Cedar trees as the wild figge trees, that are abounddantly in the plaine. So King Solomon excelled all the Kings of the earth, in riches and wisedome. And all the Kings of the earth sought the presence of Solomon, to heare his wisedome that God had put in his heart. And they brought every man his present. And he reigned over all the Kings from the river, even unto the Land of the Philistines, and to the border of Egypt.* 1 Chro. 29.25. 2 Chron. 1.15. & 9.27. 2 Chron. 9.22. ver. 23. ver. 26. 1 Chron. 18. 11, 12, 13. 1 King. 6.1. 2 Chron. 3.1.

7. *Solomon* built the Temple upon the Mount Moriah, the place appointed and appropriated by the Lord, according to the patterne shewed unto him by his father *David. So Solomon began to build the house of the Lord in Jerusalem, in Mount Moriah, which had been declared unto David his Father, in the place that David prepared in the threshing floore of Ornan the Jebusite.*

8. Also he dedicated the house of God, blessed the people, praised God for his goodnesse, prayed unto the Lord that his eyes might be open towards this house day and night, even toward this place, whereof the Lord had said, that he would put his name 2 Chron. 6.1, 20, 21, &c.

there

there, that he would hearken unto the prayer, which his servants pray in that place. This prayer of *Solomon* the Lord answered first by signes of acceptation: *for when he had made an end of praying, fire came downe from Heaven, and consumed the burnt offering and the sacrifices: and the glory of the Lord filled the house, so that the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lords house. And then the Lord appeared to Solomon by night, and said to him, I have heard thy prayer, and have chosen this place for my selfe to be an house of Sacrifice. And I have now chosen and sanctified this house, that my Name may be there for ever: and mine eyes, and mine heart shall be there perpetually. And if thou wilt walke before me, as David thy Father walked, to doe according unto all that I have commanded thee; and shalt observe my Statutes and my Judgements, Then will I establish the throne of thy Kingdome according as I made the Covenant with David thy Father, saying, Thou shalt not want a man to be ruler in Israel.*

2 Chron. 7. 1, 2.

2 Chron. 7. 12, 13, 16.

Vers. 17, 18.

Hitherto things succeeded prosperously, the King going before, the people followed with joy and cheerfulnesse, and the blessing of God accompanied them. But when they turned aside, and forsooke the statutes and commandements, which the Lord had set before them, and went and served other Gods, and worshipped them, then the Lord afflicted the house of *David*, and the house which he had sanctified for his name, he cast out of his sight, and made it a Proverbe and a common talke among all people, and an astonishment to every one that passed by.

In this Covenant therefore the internall efficacy and outward administration is to be distinguished: or some things are absolutely promised, or if upon condition so as God will make good the condition; others are conditionally promised, so as they take not effect, because the condition was not made good. In the first sence, God promised a Sonne to *David*, who should sit upon his throne, and build an house unto the Lord God of *Israel*: He promised also to establish his throne for ever: but that tooke not effect in *Solomon*, but in Christ, who came of the loynes of *David*, and in whose hand the spirituall Kingdome was established for ever-more. *I will establish thy seed for ever; and I will build thy throne from generation to generation.* If you seeke for corporall succession in the stock of *David*, it failed together with the Kingdome: but this eternity is to be found in Christ, who builded a

Psal. 89. 5. Vers. 30.

Kingdome

Kingdome, that shall never fade; an heavenly and spirituall Kingdome, which shall not cease, before things that are in Heaven doe perish and vanish away, that is, never; not earthly and corporall, which is subject to change and alteration. In this sence *David* saith, This was all his Salvation, and all his desire, although he made it not to bud, that is, he rested in this alone, that God would effect and make good his promise; not for their righteousnesse, (for *Davids* house was not such as it ought, kept not Covenant with God) but for his great names sake. In the second sence many things were promised, which never tooke effect, and yet God is faithfull and true, because the condition was broken. To the spirituall house of *David*, so to speake, was promised pardon of sinne, adoption, comfort, joy, and an heavenly inheritance; all this was made good, for God freely called them by his Spirit, and by his power kept them by faith unto Salvation. Though the house of *David* lost the Kingdome and government in *Israel*, yet God preserved his posterity untill Christ came, in whom the throne of *David* was established for ever: for this was absolutely promised. But the temporall glory of *Davids* house, and the peace of *Israel* was changed, because they changed the ordinances, neglected the charge, and brake the Commandements of God. *If his sonnes forsake my Law, and walke not in my judgements: If they prophane my statutes, and keep not my Commandements; Then will I visit his transgressions with the rod, and his sin with scourges. If ye turne away, and forsake my statutes and my Commandements, which I have set before you, and shall goe and serve other gods and worship them, Then will I pluck them up out of my Land which I have given them, and this House which I have sanctified for my Name, will I cast out of my sight, and will make it to be a Proverbe and a common talke among all people. And this House which is most high, shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus to this Land, and to this House? And they shall answer, Because they forsooke the Lord God of their Fathers, which brought them out of the Land of Egypt, and have taken hould on other gods, and have worshipped them, and served them, therefore hath he brought all this evill upon them.* *Davids* heart was not perfect with the Lord in the matter of *Uriah*, and for that cause the sword of God never departed from his house. When *Solomon* waxed old, and gave his heart to pleasure, his outlandish

2 Sam. 23. 5.

Psal. 89. 31, 32.

2 Chron. 7. 19, 20, 21, 22.

Sep. ἀντελάβοντο θεῶν.

wives inticed him to Idolatry: and the Lord rent ten tribes from the house of *David*. In after times the house of *David* fell away more and more, the Priests neglected the charge of God, and the people grew prophane, obstinate, impenitent: and then the Lord abhorred his people, was wroth with his heritage, and gave his glory unto the enemies hand. *Jerusalem* was laid wast and desolate, the Temple burnt with fire, the Princes led captive and made tributary, the aged were despised, the young men made slaves and bond men, maidens defloured, and children dashed against the walles. They were slaine with the sword, burnt up with famine, languished through oppression, misery and sorrow, had in contempt and derision daily, but there was none to pittie or comfort them. Nevertheless, the promise of God was firme and sure to all the seed, in respect of the things absolutely promised, for the infidelity of man cannot make the faith of God of none effect.

Hence we learne, two things are to be considered in the Covenant, 1. The persons in Covenant according to the externall administration, or according to the effectuall purpose and internall administration. 2. The good things promised not only temporall, but spirituall. For they are either such as are absolutely necessary to salvation, or such as concerne the welfare of a Christian, his peace, joy, chearfull and constant walking with God without offence, and such like. To the first sort, the promises of the Covenant are made sincerely, but conditionally, If they doe well they shall be accepted; if they consent and obey, they shall inherit the good things of the Land. To the other being effectually called, all other promises are made absolutely, or at least shall absolutely be made good, because God will give them to doe what he requireth. Effectuall calling is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. It is wrought freely, effectually, certainly, but when, where and as the Lord will, not conditionally, nor according to promise to this or that person. God promiseth he will preserve his Church, and uphold the seed of *David*: but to this or that person God hath not promised, that he shall be brought home, or gathered to the flock. The Covenant made presuppoſeth man called, and taking hold of the Covenant, it doth not promise that he shall be effectually wrought upon, and powerfully drawne to lay hould upon the promise. Faith is the gift of God, which he giveth as

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he pleaſeth: but to the believer he aſſureth all other neceſſary good things, with continuance in faith, according to his free Covenant.

Of good things ſpirituall there be two ſorts, as was ſaid, ſome abſolutely neceſſary, as faith, repentance, pardon of ſinne, perſeverance, eternall life, and theſe are all moſt certainly promiſed, and aſſuredly conferred. And though Juſtification and eternall life be conditionall, promiſed unto and ſo beſtowed upon the unfained beleever: yet may they be called abſolute, becauſe God giveth to the man in Covenant every thing neceſſary to Salvation. Other things are good in themſelves and profitable, as joy and chearfulneſſe of heart, deliverance from ſcandalous and reproachfull evils, wounding conſcience, and grieving the Spirit. And theſe are not promiſed, nor evermore beſtowed upon the faithfull. *David* may be an inſtance hereof; He was not preſerved from ſinne-waſting conſcience, and ſtaining the ſoul, but was recovered from the danger thereof. To repent of the ſinne, and to be pardoned of free grace, was neceſſary to Salvation, God therefore vouchſafed this ſure mercy unto him. To be kept from falling was not of that neceſſity, God therefore ſuffered him to fall to cure pride of heart, make him know himſelf, and magnifie the riches of his grace in his recovery.

This is evident from this, that in the Covenant as the Lord promiſed mercy, which he performed, ſo he threatned judgement, and deſtruction againſt them that did diſobey, if they perſiſted obſtinate and would not returne. And therefore both in ſhewing mercy, and inflicting puniſhment, the Lord dealt according to promiſe. Sometimes when the houſe of *David* ſinned, the Lord ſpared them, but then he gave them hearts to humble themſelves, and ſo the judgement was prevented. *Thus ſaith the Lord, Ye have forſaken me, therefore have I alſo left you in the hands of Shiſhak. Then the Princes of Iſrael, and the King humbled themſelves, and ſaid, The Lord is juſt. And when the Lord ſaw, that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, therefore I will not deſtroy them, but I will ſend them deliverance ſhortly, and my wrath ſhall not be poured out upon Jeruſalem by the hand of Shiſhak. Nevertheleſſe they ſhall be his ſervants: ſo ſhall they know my ſervice, and the ſervice of the Kings of the earth. And becauſe he humbled himſelf, the wrath of the* 2 Chron. 12. 5,6,7,8. Sept. ηχιώθησαν. Sept. ἐπλεόνασαν. verſ. 12.

Lord turned from him, that he would not destroy him altogether. And also in Judah the things prospered. Sometimes the Lord poured his wrath upon Judah and Jerusalem, according as he threatned, but he let them goe on in the stubbornnesse of their hearts, untill they had filled up the measure of their iniquity, and till there was no remedy. So he gave them into the enemies hand, and suffered his Name to be polluted amongst the Heathen, when he had tryed by all meanes to bring them home, but they would not repent. The Kingdome of *David* was for ever established, and God preserved a Church and people unto himselfe, according to his good pleasure, for this was absolutely willed and foretold, but performed according to promise of free grace and love. Thus God is serious in all his Promises and Commandements, according as he is pleased to give them: and effectually brings to passe his own purpose of grace, according to that which he hath promised. With this promise they presse the Lord in their captivity, *Why dost thou forget us for ever, and forsake us so long time? Turn thou us unto thee, O Lord, and we shall be turned: renew our dayes as of old: Turne us, O God, or restore us, to wit, from sorrow to joy, from captivity to liberty: cause thy face to shine,* that is, to be light, chearfull, comfortable: and we shall be saved.

Lam. 5. 20, 21. Sept ἵνα τί. &c. Psal. 80. 4. Psal. 126. 1, 2. Psal. 4. 7.

Chap. X.

Of the Covenant that God made with Israel, after the Babylonish Captivity.

When the people of Israel was almost cleane destroyed and wasted in the Babylonian Captivity, the Lord by many ample promises did assure, that he would deliver them out of the hands of their enemies, and bring them again into their own land, set up the tokens of his presence amongst them, and delight in them to doe them good. *Comfort ye, comfort ye my people, saith your God: speake ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord double for all her sinnes:* that is, she hath been punished enough and more then enough for her transgressions. *Behold, the Lord will come with strong hand, and his arme will rule*

Isai. 40. 1, 2. Gen. 34. 30. Jer. 16. 18. and 17. 18.

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for him: behold, his reward is with him, and his work before him. He ſhall feed his flock like a ſheepherd, he ſhall gather the Lambes with his arme, and carry them into his boſome, and ſhall gently leade thoſe that are with young. Feare not thou worme Jacob, and ye men of Iſrael: I will help thee ſaith the Lord, and thy Redeemer the holy One of Iſrael. Behold, I will make thee a new ſharpe threſhing inſtrument having teeth: thou ſhalt threſh the mountaines, and beat them ſmall, and ſhalt make the hils as chaffe. Thou ſhalt fanne them, and the wind ſhall carry them away, and the whirlwind ſhall ſcatter them: and thou ſhalt rejoyce in the Lord, and ſhalt glory in the holy One of Iſrael. When the poore and needy ſeek water, and there is none, and their tongue faileth for thirſt, I the Lord will heare them, I the God of Iſrael will not forſake them. I will open rivers in high places, and fountaines in the midſt of the vallies: I will make the wilderneſſe a poole of water, and the drie Land ſprings of water. But now thus ſaith the Lord that created thee O Jacob, and he that formed thee, O Iſrael, Feare not; for I have redeemed thee, I have called thee by thy name, thou art mine. When thou paſſeſt through the waters, I will be with thee; and through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Iſrael, thy Saviour: I gave Egypt for thy ranſome, Ethiopia and Seba for thee. Remember theſe, O Jacob and Iſrael, for thou art my ſervant: I have formed thee: thou art my ſervant, O Iſrael; thou ſhalt not be forgotten of me. I have blotted out, as a thick cloud, thy tranſgreſſions, and as a cloud thy ſinnes: returne unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it: ſhoot ye lower parts of the earth: breake forth into ſinging ye mountaines; O Forreſt and every tree therein: for the Lord hath redeemed Jacob, and glorified himſelfe in Iſrael. Thus ſaith the Lord thy Redeemer, and he that formed thee from the wombe; I am the Lord that maketh all things, that ſtretcheth forth the heavens above, that ſpreadeth abroad the earth by my ſelfe. That fruſtrateth the tokens of the liars, and maketh diviners mad, that turneth wiſemen backward, and maketh their knowledge fooliſh: That confirmeth the word of his ſervant, and performeth the counſell of his meſſengers, that ſaith to Jeruſalem, Thou ſhalt be inhabited, and to the Cities of Iudah, Ye ſhall be built, and I will raiſe up the decayed places thereof. That ſaith to the deep, Be drie, and I will drie up thy rivers. That ſaith of Cyrus, He is my ſheepherd, and ſhall perfarme all my pleaſure, even ſaying

Revel. 18. 6.
Iſai. 40. 10, 11.
Iſai. 41. 14, 15, 16.
Rev. 17. 14. and 19. 17. and 2. 8, 9.
verſ. 18, 19.
Iſai. 43. 1, 2, 3.
Iſai. 44. 21, 22, 23.
verſ. 24.
25.
Iſai 45. 13.

ing Jerusalem, Thou shalt be built, and to the Temple, Thy foundation
Isai.45.14,15. *shall be laid, Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be thine, they shall come after thee, in chaines they shall come over: and they shall fall downe unto thee, they shall make supplication unto thee, saying, Surely God is in thee, and there is none else,*
ver.17. *there is no God. Israel shall be saved in the Lord with an everlasting Salvation; ye shall not be ashamed, nor confounded world without end.*
Isai.46.3,4. *Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the wombe. And even to your old age I am he, and even to hoare haires will I carry you: I have made, and I will beare, even I will carry and*
verſ.13. *will deliver you. I will bring neere my righteousnesse: it shall not be farre off, and my Salvation shall not tarry: and I will place Salvation in*
Isai.48.20,21. *Sion for Israel my glory. Goe ye forth of Babylon, flee ye from the Chaldean with a voice of singing, declare ye, tell this, utter it even to the end of the earth: say ye, The Lord hath redeemed his servant Iacob. And they thirsted not when he led them through the deserts, he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.* The promises to this purpose are very many, and because it was an hard matter to perswade the faint and drooping spirit broken with long and grievous calamities, the Lord is pleased to confirme his promises by sundry arguments, some whereof we will here repeat, because the ample promises of their returne, and the repaire of the City and Temple, doth give some light what Covenant the Lord made with them after their returne.

First, God promiseth to deliver them, because they had been
Isai.43.3,4, 5,6. beloved of him of old time. *I am the Lord thy God, the holy One of*
Isai.46.3,4. *Israel, thy Saviour: I gave Egypt for thy ransome, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Feare not, for I am with thee: I will bring thy seed from the East, and gather thee from the West. I will say to the North, Give up; and to the South, Keepe not back: bring my sonnes from farre, and my daughters from the ends of the earth. Even every one that is called by my Name: for I have created him for my glory, I have formed him, yea, I have made him.*

Secondly, The Lord hath not sold them for price or gaine, there-

therefore he might redeeme them without money. *Awake, awake, put on thy ſtrength, O Zion, put on thy beautifull garments, O Ieruſalem the holy City; for henceforth there ſhall no more come into thee the uncircumciſed and the uncleane. Shake thy ſelfe from the duſt: ariſe, and ſit down, O Ieruſalem: looſe thy ſelfe from the bands of thy necke, O captive daughter of Zion: For thus ſaith the Lord, Ye have ſold your ſelves for nought: and ye ſhall be redeemed without money.* Iſai. 52. 1, 2, 3. *ſortem poſce animum.*

Thirdly, By former experience he doth aſſure them of their future return into their own place. For *thus ſaith the Lord God, My people went downe aforetime into Egypt, to ſojourne there, and the Aſſyrian oppreſſed them without cauſe. Now therefore what have I here, ſaith the Lord, that my people is taken away for nought? they that rule over them make them to howle, ſaith the Lord, and my Name continually is blaſphemed. Therefore my people ſhall know my Name: therefore they ſhall know in that day, that I am he that doth ſpeake. Behold it is I.* Iſai. 52. 4, 5.

Fourthly, This ſhall be to the Lord for a name and glory. *For mine own ſake, even for mine own ſake, will I doe it: for how ſhould my Name be polluted? and I will not give my glory unto another. I will cauſe the Captivity of Iudah and the Captivity of Iſrael to return, and will build them as at the firſt. And I will cleanſe them from all their iniquity, whereby they have ſinned, and whereby they have tranſgreſſed againſt me. And it ſhall be unto me a Name of joy, a praiſe, and an honour before all the nations of the earth, that ſhall heare all the good that I doe unto them: and they ſhall feare and tremble for all the goodneſſe, and for all the proſperity that I procure unto it, &c.* Iſai. 48. 11. and 42. 8. Jer. 33. 7, 8, 9. Ezek. 36. 22, 23.

Fifthly, That they might not faint through the long and great calamity which went before deliverance, the Prophet in the Name of the Lord, ſetteth before them the glory and dignity of the Meſſiah which followed his humiliation. *Behold, my ſervant ſhall deale prudently, he ſhall be exalted and extolled, and be very high. As many were aſtonied at thee (his viſage was ſo marred more than any man, and his forme more then the ſonnes of men) ſo ſhall he ſprinkle many nations, the Kings ſhall ſhut their mouths at him: for that which had not been told them, ſhall they ſee, and that which they had not heard, ſhall they conſider.* Another Prophet directing the faithfull how to behave themſelves in that long and grievous Captivity, *ſcil.* to wait patiently for the accompliſhment of the Promiſe, Iſai. 52. 13, 14.

becauſe

becauſe the viſion would ſpeake in its appointed ſeaſon, and not lie, he doth unfold the Doctrine of free Juſtification by faith in Chriſt more plainely then formerly it had been expreſſed in the Law of *Moſes*, adding, *Behold, his ſoul which is lifted up, is not upright in him: but the juſt ſhall live by his faith.* Whence the Apoſtle inferreth, that we are juſtified by free grace, and not by the works of the Law in the ſight of God. In the Originall it is, *The juſt ſhall live in his faith:* but that particle is oft very well rendred by [a] *Of*, or *By:* and it is all one whether we reade it, *The juſt ſhall live by, of*, or *in faith*, the ſenſe being, The juſt ſhall live the life of grace here, and of glory hereafter in or by faith. That which the Prophet ſpeaketh in generall of all the Promiſes of God, that the godly might certainly and conſtantly hold, in what thing they ought to reſt in the midſt of all ſtormes and tempeſts, and whence they may live ſecurely in the diſtreſſes of death, that the Apoſtle doth ſpecially interpret of Juſtification and life eternall, which we obtaine by faith. The Prophet and Apoſtle both ſpeake of a lively faith, which is effectuall to bring forth good works: but we obtain life eternall by faith, and not by works. To live here is to obtaine life or glory, not to leade our life according to the Law, or rule of righteouſneſſe: as the driſt of the Prophet, and Expoſition of the Apoſtle, oppoſing the life which is by faith, to that which is by the works of the Law, which could not be, if to live by faith had been to direct our life according to the Law. Though then the righteous man muſt exerciſe himſelfe in righteouſneſſe, yet he is juſtified and liveth, that is, obtaineth life eternall by faith, and not by the works of faith.

Hab.2.4. Gal.3.11.

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a Deut.6.5. Mar.12.30. Luke 10.27. Rom.1.17. Gal.3.11. Heb.10.38. Deut.32.21. Hoſ.12.13. Pſal.78.2. Act.17.28. Pſal.18.30. Matth.17.21. Phil.4.13.

Now the Lord, the ſtrong Redeemer of his people, according to the word of his Prophets, brought back their Captivity with joy in his time appointed, planted them in their own Land, brought them into the bond of his Covenant, and ſet up his Tabernacle amongſt them. *When the Lord* (ſaith the Pſalmiſt) *brought back the Captivity of Zion, We were like them that dreame. Then was our mouth filled with laughter, and our tongue with ſinging: then ſaid they amongſt the Heathen, The Lord hath done great things for them.* And the Prophet *Zachary*, *As for thee alſo, by the blood of thy Covenant, I have ſent forth thy priſoners out of the pit, wherein is no Water.* By this great, ſpeciall, late and new bleſſing, the Lord

Jer.24.6,7. and 50.20,34. Ezek.20.34, 35,37.

Pſal.126.1,2.

Zech.9.11.

Lord did bind his Iſrael unto him more ſtrongly then heretofore. *Behold, the dayes come, ſaith the Lord, that they ſhall no more ſay, The Lord liveth, which brought up the children of Iſrael out of the Land of Egypt. But, the Lord liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the North Countrey, and from all Countries whither I had driven them, and they ſhall dwell in their own Land.* Jer. 23. 7, 8. and 16. 14, 15. In reſpect of this late and new bleſſing vouchſafed, the Covenant that God made with his people now brought back and planted in their own Land, may be called New: but in reſpect of the Author, matter, forme, end, effects, and meanes of adminiſtration, teaching and applying, it was one with the former. Nevertheleſſe, the Covenant which God made with his inheritance upon their delivery from the North Countrey, did exceed the former which he had made with their Fathers, when he brought them out of Egypt, in divers reſpects.

Firſt, the Mediatour in and through whom this Covenant was made or promiſed, is more plainly revealed, both in reſpect of his perſon, humiliation, reſurrection, place of his birth, time of his comming, kingly office, and manifeſt tokens whereby he ſhould be knowne, then in the former expreſſions. *Behold, the dayes come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a King ſhall raigne and proſper, and ſhall execute judgement and juſtice in the earth. In his dayes Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely, and this is his name, Whereby he ſhall be called, The Lord our righteouſneſſe.* Jer. 23. 5, 6. and 33. 14, 15. Iſai. 40. 2. Zech. 3. 8. *Surely he hath borne our griefes, and carried our ſorrowes: yet we did eſteeme him ſtricken, ſmitten of God, and afflicted: but he was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed: yet it pleaſed the Lord to bruiſe him, he hath put him to griefe: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his dayes, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee the travell of his ſoul,* Iſai. 53. 4. ver. 10. ver. 11. *and ſhall be ſatisfied: by his knowledge ſhall my righteous ſervant juſtifie many: for he ſhall beare their iniquities. But thou, Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall he come forth unto me, that is to be ruler in Iſrael: whoſe goings forth have been from of old, from everlaſting.* Mich. 5. 2. Matth. 2. 6. *Seventy weekes are determined upon thy people, and upon thy holy City, to finiſh the tranſgreſſion, and to make an end of ſinnes, and to make reconciliation*

for iniquity, and to bring in everlasting righteousnesse, and to seale up the vision and prophesie, and to anoint the most holy. Rejoyce greatly, O
Zech. 9. 9. *daughter of Zion, shout, O daughter of Jerusalem: behold, thy King commeth unto thee: he is just, and having Salvation, lowly, and riding upon an Asse, and upon a Colt the foale of an Asse.* In the Promise of this Covenant, these and the like descriptions we have of the promised *Messiah*, by whom the Salvation of the Church is wrought, and in whom all the Promises of God are established.

Secondly, Spirituall benefits and the graces of the Spirit were more plentifully bestowed upon the Church, under this Covenant, then formerly. For thus the promise runneth, *I will set mine*
Jer. 24. 6, 7. *eyes upon them for good, and I will bring them againe to this Land, and I will build them, and not pull them downe, and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne unto me with their whole heart. Then shall ye call upon me, and ye shall goe and pray unto me, and I will hearken unto you.*
Jer. 29. 12, 13. *And ye shall seeke me and find me, when ye shall search for me with all your heart. And I will cause him to draw neere, and he shall approach unto me: for who is this that engaged his heart to approach unto me,*
Jer. 30. 20, 21. *saith the Lord? They shall come with weeping, and with supplications*
Jer. 31. 9. *will I leade them: I will cause them to walke by the rivers of waters, in a straight way wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my first born: Therefore they shall come and sing*
ver. 12. *in the height of Zion, and they shall flow together to the goodnesse of the Lord, for wheat, and for wine, and for oile, and for the young of the flock, and of the herd: and their soule shall be as a watered Garden, and they shall not sorrow any more at all. I will poure water upon him*
Isai. 44. 3, 4, 5. *that is thirsty, and flouds upon the dry ground: I will poure my Spirit upon thy seed, and my blessing upon thy off-spring: And they shall spring up as among the grasse, as the willowes by the water-courses. One shall say, I am the Lords: and another shall call himselfe by the name of Jacob: and another shall subscribe with his hand unto the Lord, and surname himselfe by the name of Israel.*

Thirdly, in the very tenour and administration of the Covenant it selfe it did excell. For this Covenant after it once began, did continue without interruption, untill it was perfected by the New Testament properly so called, whereas the former Covenant was broken or did expire. For during the time of the Babylonish Captivity,

Captivity, neither *Judah* nor *Iſrael* had either wandering Tabernacle or ſtanding Temple: But in this Covenant, God did ſo aſſiſt *Zerubbabel* in the building of the Temple, that he brought forth the head ſtone thereof with ſhoutings, crying, *Grace, Grace unto it*; He laid the foundation of the houſe, and his hands alſo finiſhed it: and the Lord ſo preſerved it, that it continued untill Chriſt taking our nature upon him, came and dwelt amongſt his people. Jer. 23. 6, 7. Zach. 4. 7. ver 9. *I will ſhake all Nations, and the deſire of all Nations ſhall come, and I will fill this houſe with glory, ſaith the Lord of Hoſts. The ſilver is mine, and the gold is mine, ſaith the Lord of Hoſts. The glory of this latter houſe ſhall be greater then of the former, ſaith the Lord of Hoſts: and in this place will I give peace, ſaith the Lord of Hoſts.* Hag. 2. 7, 8, 9. And ſo we commonly find the promiſe of calling the Gentiles, and bringing them into the ſheep-fold of Jeſus Chriſt, is commonly annexed to this Covenant. *O Lord, my ſtrength and my fortreſſe, and my refuge in the day of affliction: The Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, ſurely our Fathers have inherited lies, vanity, and things wherein there is no profit. Behold I will gather them out of all Countries, whether I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them againe into this place, and I will cauſe them to dwell ſafely: And they ſhall be my people, and I will be their God. And I will give them one heart, and one way, that they may feare me for ever, for the good of them, and of their children after them. And I will make an everlaſting Covenant with them, that I will not turne away from them to doe them good: but I will put my feare into their hearts, that they ſhall not depart from me.* And in theſe reſpects, this Covenant which pertained to the old Teſtament might be called an inchoation of the new: becauſe the old ordinances diſtilling grace in ſome meaſure into the whole Covenant, were to continue, untill Chriſt ſhould be incarnate, and erect a new Tabernacle, which ſhould ſtand and continue for ever: when a new people ſhould be added to the Lord, and the old ordinances, becauſe of their weakneſſe, being taken downe, a new forme ſhould be ſet up, to abide for ever.

Jer. 16. 19. Jer. 32. 37, 38, 39. Ezek. 11. 17, 18, 19. Eze. 20. 40, 41, 42, 43. Lam. 4. 22. Thy puniſhment O daughter of Zion, is finiſhed, he will not adde to give thee to be carried away, *ſcil.* after thou ſhalt return into thy Country out of preſent Captivity.

And from all this, we may briefly obſerve in what accidents the old and new Teſtament differ one from another, when for ſubſtance they be one and the ſame. They both flow from the

free-grace and mercy of God looking at poore sinners in Jesus Christ. They have both one common matter: the obedience of faith required, and life everlasting, and all secondary good things promised by the imputation of the righteousnesse of faith, and free adoption in Jesus Christ. They have both one object Jesus Christ, who being promised to the Fathers in propheticall Scriptures, God hath in due time exhibited under the Gospel. They have both one generall end, *viz.* the praise of the glorious grace of God in Jesus Christ. Both Covenants are struck with man-kind, as invested in one and the same reall and formall consideration, whither before or after Christ, *viz.* with sinners, and those which worke not, but beleeve in him that justifieth the ungodly. In both the same spirit sealed up the truth of the Covenants to all under Covenant: for seeing the adoption, and inheritance in some measure belonged to the Fathers in the old Testament, the earnest of that inheritance cannot be denied them. But the new Covenant doth in many things out-strip the old, which do nothing derogate from their substantiall and reall unity and agreement.

Heb. 5. 8. Act. 3. 19. Eph. 1. 14.

First, In the old Testament the Lord did proclaime himself to be mercifull and gracious, slow to anger, aboundant in goodnesse and truth, which he confirmed by great and wonderfull deliverances of his people out of Egypt and Babylon: but yet at first he gave his Law with signes of Majesty, glory and terrour, yea of anger and displeasure against sin and wickednesse. But the new Testament was given with manifest tokens of love, favour and free mercy, God being reconciled in the Son of his love, and therein he hath revealed his superaboundant and transcendent love, mercy and long-suffering, as shall be shewed hereafter.

Exod 19. 18. Heb. 12. 21, 22, 23. Eph 2. 17, 18. 2 Cor. 5. 19, 18.

Secondly, In the old Testament Christ was knowne to be the seed of the woman, the selected seed of *Abraham*, his bloud and death typified in *Moses*, his person and office, humiliation and resurrection fore-told by the Prophets, but all these were more obscure and darke to the Jewes: but in the new Testament he is openly manifested to be the Son of God, made unto us of God wisdom, righteousnes, sanctification and redemption, to whom the promise was made, and by whose love & authority, as the great Testator of heaven, they are all made, put forth, ratified & established.

Joh. 1. 18, 13. Rom. 1. 4. Gal. 3. 19, 2 Co. 1. 20

Thirdly, The commandments of the old Testament were many of them carnall, standing in ceremoniall observances, and containing

Heb. 7. 16. Col. 2. 14, 15.

ning an hand-writing againſt them: and the promiſes were many corporall, as of an earthly inheritance, ſo that by them their faith was to aſcend up to ſpirituall and heavenly things, and the ſpirituall promiſes were obſcure, in number fewer, and ſuch as were farre off. But the commandments of the new Covenant are ſpirituall, and the promiſes ſpirituall, plainly revealed, nigh at hand, ratified by the comming of Chriſt, particular: earthly things are promiſed as an additament to them that ſeek the Kingdome of heaven, and included in the ſpirituall. Mat.6.33.

Fourthly, *Moſes* was the Mediatour of the old Teſtament, a typicall, imperfect Mediatour, as not a right middle perſon; a Mediatour in reſpect of the outward adminiſtration, and that by the power and vertue of Chriſt, but the force of that Covenant had foundation in Chriſt, and it was in and through Chriſt, that the federates were partakers of the good things promiſed. But Chriſt the Mediatour of the new Covenant, a true and perfect Mediatour, a right middle perſon between God and man; who hath revealed the Goſpel, ſatisfied revenging juſtice, brought in everlaſting righteouſneſſe: who alone is able to remove the guilt of ſin from the conſcience, repaire the loſt image of God in his people, bow their hearts to walk in obedience, and procure acceptance to their ſervice. Gal.3.19. Heb.9.15.&8.6.& 12.24.

Fifthly, The old Teſtament was confirmed with the bloud of beaſts, becauſe the typicall Mediatour was not Teſtator, and ſo was not to die: but in the new Teſtament the true and perfect Mediatour, was alſo the Teſtator, and ſo the Covenant was confirmed by his precious bloud. Heb.9.18,19, 20. Heb.9.14. Mat.26.28.

Sixthly, The Law was written in tables of ſtone, yet ſo as it was engraven in the tables of the heart, though not in that plenty and abundance that afterward: for under the old Teſtament God would have both letter and ſpirit, but more letter and leſſe ſpirit. But the Goſpel is written in the fleſhie tables of the heart, yet ſo as it is committed to writing: for in the new Teſtament the Lord would have both letter and ſpirit, but more ſpirit and leſſe letter then in the old Teſtament. Exod. 31.18. Deut.9.10. Deut.30.6,11, 12. 2 Cor.3.5. Jer. 31.33. Heb.8. 10.

Seventhly, The old Covenant was made with one ſelected Nation, though Proſelites, if any offered themſelves, might not be excluded; but in the new Covenant, the world in oppoſition to the Jewiſh Nations, all Nations, people and languages are taken to be federates. Mat.28.19. Dan.7.14.

Gal,3.21. & 4. 9. Heb.8.7.& 9.13.

Eighthly, The Law was weake, unable to give life, to purge the conſcience, to pacifie the wrath of God, and therefore to be abrogated, when Chriſt was come, whereunto it pointed, and the new ordinances were ſet up and eſtabliſhed: but the Goſpel containeth the unſearchable riches of God, is the power of God to Salvation, to continue for ever, and the blood of the new Teſtament doth expiate ſin, purge the conſcience, and ſpeak better things then the bloud of *Abel.*

Eph.3.8. Rom. 1.16. Mat.26. 28. Heb.9.14, 15.& 12.24.

Ninthly, The federates under the old Covenant are compared unto an heire under age, needing a Guardian, Tutour or Schoolemaſter, little differing from a ſervant, ſubject to the bondage of the Ceremoniall Law, and ſervitude of ſpirit, becauſe the curſe of the Law was more ſeverely preſſed, and the bloud of Chriſt, whereby freedome was purchaſed more covertly and ſparingly revealed: but the federates under the new are growne up unto a ripe age in Jeſus Chriſt, freed from the bondage of Ceremoniall ordinances, endued with holy liberty, partakers of the ſpirit of adoption, whereby they cry Abba Father. But of the priviledges of the federates under the new Covenant, and the excellency of that Covenant in the Chapters following.

Gal.4.1,2,3,4. Gal.4.23,24, 25.

Chap. XI.

Of Truth and Vprightneſſe.

IT hath often been ſaid, that God accepteth true, unfained and upright obedience, and when the ſervants of God intreat mercy, we find they alleadge the truth, uprightneſſe, and integrity of their hearts, to ſhew they were rightly qualified to make a faithfull plea for mercy: therefore (I conceive) it will not be out of place here to ſhew what Truth and Uprightneſſe is, and then proceed to the doctrine of the new Covenant.

Gen.24.49. Iſa.38.19.&39 8. Joſh.24.14. Iſa.45.19.Pro. 28.6.Pro.8.20.

Truth the Septuagint renders righteouſneſſe: for uprightneſſe and integrity they put truth: and for the paths of judgement, they have it, the paths of truth. And in this ſence to doe truth, *Joh.*3.21. is, not to doe perverſly, to doe right, juſtice, integrity, as to deale perverſly or unjuſtly, *Iſa.*26.10. they tranſlate, not to doe truth. In like manner, lies or falſe-hood, deceit and

and fraud they tranſlate injuſtice; as a falſe-witneſſe, is in them, a witneſſe of injuſtice, or an unjuſt witneſſe, they ſweare falſely, is, they ſweare unjuſtly: the Prophets prophecy falſe things, unjuſt things they render it: a falſe ballance, is a deceitfull ballance, or unjuſt ballance, or ballance of injuſtice. And injuſtice is oppoſed to truth, and iniquity or unrighteouſneſſe put for falſhood or deceit: the Mammon of iniquity, that is, deceitfull riches, is ſet againſt the true treaſure, which will not deceive. *Iniquity was not found in his mouth*, ſaith the Prophet, that is, guile or deceit. The deceitfull, the Septuagint tranſlates, the unrighteous and guilefull man, *Pſal.*43.1. So that theſe foure, Truth, Uprightneſſe, Righteouſneſſe and Integrity, doe ſignifie the ſame thing for ſubſtance, and moſt certaine it is, they be ſo conjoyned, that where one is, the other cannot be wanting. But though the thing be one for ſubſtance, that is ſignified by all theſe, and they be ſometimes uſed indifferently, yet they note formall and diſtinct conceits, and ſo may be conſidered.

Job 27.4. Deu. 19.18. Levit. 5. 22. Pſal 44.17. Jer. 5.31. Amos 8.5. Hoſ. 12.7. Luk. 16.9,11. Mal. 2.6. 1 Pet. 2.22. 1 King. 3.6.

Truth implieth or preſuppoſeth theſe things;

1. Knowledge of Gods will. Truth of judgement goeth before truth of heart: for corrupt doctrine is as ſowre leaven, that leaveneth the whole maſſe, maketh the whole to ſavour of it. Mat. 16.12.

2. Soundneſſe or ſolidity in grace, oppoſite to thoſe ſuperficiall and ſhallow-planted graces, that may be found in temporary Chriſtians, enduring but for a time. This is truth in the reines or inward parts, which ſeaſoneth the heart throughout, and makes it true, whereas the heart of the temporary is falſe and unſound; becauſe his graces are ſuperficially or ſleightly rooted. Pſal. 51.6.

3. Sincerity or godly ſimplicity without fraud, craft or guile, where the in-ſide and out-ſide are one, the heart and mouth equall and well conſenting. Truth is an ingenuous life without deceit and diſſimulation, *Epheſ.*4.15. Holineſſe of truth is true or ſincere holineſſe, *Epheſ.*4.24. To keepe the truth, *Iſa.*26.2. is to imbrace true piety and true vertue without hypocriſie, without lying, or perfidiouſneſſe. To ſerve God in truth, *Joſh.*24.14. 1 *Sam.*12. 24. is to ſerve God unfainedly, from the heart, according to his will. To walke in the truth, *Joh.*3.3,4. is to walke ſincerely or in godly ſimplicity. For truth is ingenuous, void of ſimulation. And in this ſence ſome underſtand that of the Apoſtle, *Love rejoyceth in the truth*, that is, love ſincerely or in truth rejoyceth with 1 King. 2.4. 1 Cor. 13.6.

with them that rejoyce. Truth is oppoſed to lying and falſhood,
Eph.4.25. and to empty ſhadows and rites: and thus it may be applied to
Joh.4.23,24. this purpoſe, as noting a plaine ſimplicity contrary to lying and emptie ſhews. To ſtay upon God in truth, *Iſa.* 10. 20. is unfainedly, and not in word to ſtay upon him. To preach Chriſt in truth, *Phil.* 1.18. is ſincerely to preach him: A true heart is ſingle, *Act.* 2.46. reſolved not in ſome things, but in all to walk with God, or as the Lord hath appointed. Thus a true Chriſtian hath but one mind, one intention, one delight, one face, one tongue; he is all but one man, all the powers of the ſoule goe but one way.

4. Purity, or cleare ſhining innocency in all things, free from the mixture of leaven in manners or doctrine. The Apoſtle *Peter*
2 Pet.3.1. writeth to the diſperſed Jewes, to ſtirre up their pure minds: what is that, but minds furniſhed and ſeaſoned with an holy per-
Phil.1.9,10. ſpicuity of truth. *Paul* prayeth for the *Philippians*, that they might abound in all knowledge and in all judgement, that they might be able to diſcerne things that differ, that they might be ſincere. And the ſame Apoſtle teſtifieth to the *Corinthians*, he
2 Cor.11.3. was afraid of them, leſt their mind ſhould be corrupted from the ſimplicity that is in Chriſt. The word uſed by the Apoſtle in all three places ſignifieth properly ſomething tried by the light of the Sunne. And it is a Metaphor (as ſome ſuppoſe) taken from the cuſtome of the Eagle, whoſe manner is (if we may beleeve thoſe that write the naturall ſtory) to bring her young out of the neſt before they be full fledge, and to hold them forth againſt the full ſight of the Sun; the ſight whereof thoſe of them that can with open eye endure, ſhe retaineth and bringeth up as her owne; the reſt that cannot brooke it, and winke at it, ſhe rejecteth and caſteth off as a baſtardly brood. Others thinke it rather taken from the uſuall practiſe of Chap-men in the view and choice of their wares. A wiſe wary Chap-man that hath to doe with a deceitfull Merchant, Draper or other, one that keepeth his wares in obſcure places, where the defects of them cannot ſo eaſily be diſcerned, or hath falſe lights, that may helpe to give a counterfeit gloſſe to them, he will take no ware of him upon his word, but he will firſt diligently view it, toſſe it and turne it to and fro, over and over, try how it is in the midſt, as well as at both ends, bring it forth into the light, hold up his cloth againſt the Sun, ſee if he can eſpie

any,

any defect or default in it, he knoweth he may eaſily elſe be over-reached. The like muſt be our practiſe in all matters of faith and manners: and this is to walk in the truth, when we have our converſation honeſt, and hold the truth of Doctrine purely, as we may endure the tryall of the light. Thus the Apoſtle joyneth ſincerity and truth together, as one and the ſame, or as the ſpeciall and generall, ſincerity being a branch of truth. This is our comfort, that in ſimplicity and ſincerity of God, that is, godly ſincerity we have had our converſation. 2 Cor. 2. 17. 1 Cor. 5. 8. 2 Cor. 1. 12.

5. Firmeneſſe and conſtancy in every holy duty of our generall or perſonall calling, of piety or righteouſneſſe. A faithfull ſpirit is ſtedfaſt with God: the ground of declining is lacke of truth. Their *heart was not right with him, neither were they ſtedfaſt in his Covenant.* If the heart be not true, what ſhew ſoever a man makes, he is but like an Apple, rotten at the coare, or as an houſe built upon the ſand, the one of which, though beautifull, will ſoon putrifie, the other, though fairly ſet, will quickly fal. A man may have many worthy gifts, but if he want ſincerity, upon a ſudden may be taken from him, both that which he hath, and that which he ſeemeth to have, & his end be as the fig-tree, which making only a ſhew with leaves, having no fruit, being curſed, loſt even thoſe alſo, and withered away by degrees, being good for nothing but the fire. For as a ſtomack ill affected with choller, though never ſo wholeſome meats be received into it, yet it cannot hold them, but is provoked: ſo where there is this obſtruction of the ſoul, the wilfull love of any ſinfull courſe, or ſubordination of grace to boiſterous, diſtempered, earthly paſſions, pleaſures or profits, whatſoever grace is received into the heart, it will not let it reſt, but maketh the ſoul caſt it up upon all occaſions. Truth and ſoundneſſe is the preſerver of grace received: an honeſt and ſound heart is as a veſſel well cloſed, it will keep and hold the liquour of grace that is powred into it. The courſe of a true Chriſtian is permanent, and continueth unto the end. Pſal. 78. 8. Pſal. 78. 37.

This truth or ſinceritie, is the girdle, whereby all other graces are tied cloſe unto us. So the Apoſtle in the deſcription of the ſpirituall armour, calleth it the girdle of truth. And therefore here alſo that is true of all men, which we ſay of children in the Proverbe, *Vngirt, unbleſt.* This girdle hath theſe uſes. Eph. 6. 14.

Firſt, It doth adorne us: for this was the uſe of the ſtudded belt, which the Souldiers did weare to hide the gaping of the joynts of their armour, which would have been unſeemly: and nothing doth more adorne a ſoule, beautifie our actions, or raiſe admiration in them, then ſincerity; as our Saviour commending *Nathaniel*, gave this ſpeech of him, *Behold, a true Iſraelite in whom there is no guile.* Joh.1.47.

Secondly, A girdle doth tie other clothes about us, which otherwiſe the winds would blow abroad, and would hang but looſe upon us: ſo this girdle of truth doth containe and hold together all other graces, wherewith the ſoule is arraied, and unleſſe truth doe keepe them together, in time all of them will be blowne away with the wind of temptation. That grace which was not knit together with honeſty of heart, came to nothing in the end, as appeares in the Parable. The body, when the ſoule is once gone, may not long ſtay above ground, it muſt needs be buried. The hypocrites graces are but the body of grace, they want the ſoul and life, which is ſincerity, and we cannot thinke they ſhould long endure. An unſound horſe, that hath ſome ſecret fault, may carry as good a ſhew as the ſoundeſt, and at firſt for a mile or two, travell as freſhly and cheerfully as the beſt, but at length he tires, and ſhews what he is: ſo it is with an unſound Chriſtian, notwithſtanding all his ſhews, fair beginnings, and hopefull entrances, he continueth not.

Thirdly, A girdle truſſing up the loins moderately, doth ſtrengthen a man, a girdle is put for ſtrength and ornament, *Iſa.*23.10. for in the loines is the ſeat of ſtrength and might, and with a girdle the loines are girded; whence are theſe phraſes, *I will ſtrengthen him with thy girdle*, Iſa.22.21. *Juſtice ſhall be the girdle of his loynes*, Iſa.11.5. *He girdeth their loynes with a girdle*, Job 12.18. *and looſeth the girdle of the ſtrong*, Job 12.21. *She girdeth up her loynes with ſtrength*, Prov.31.17. And the exhortation ſo often uſed. *Gird up thy loynes*, Jer.1.17. Job.38.3. & 40.7. 2 King.4.29. & 2 King.9.1. So this grace addeth great ſtrength to the inner man, as we may ſee in *Job*, who when God ſeemed, and men did fight againſt him, when heaven and earth ſeemed to conſpire againſt him, yet this did ſtick by him, *Untill I die, I will never take away mine innocency from my ſelfe.* Job 27.5.

Fourthly, In the Eaſterne Countries, where they were accuſtomed

med to weare long garments down to the ancles, they uſed to gird them cloſe unto their body, when they had any journey, combate or labour in hand, leaſt they ſhould be an impediment unto them. So they were commanded to eat the Paſſeover with their loines girded, becauſe they had a journey to goe, and *Elias* girded up his loines, and ran before *Ahab*. And ſo to have loynes girt, is to be fitted and prepared for any ſervice, travell or conflict; *Let your loynes be girded about, and your lights burning. Gird up the loynes of your mind, and be ſober. Gird thy ſelfe and bind on thy ſandales.* Thus Chriſtians girded with truth, are in readineſſe for any ſpirituall duty, and to encounter with whatſoever adverſary power ſhall with-ſtand them in the courſe of godlineſſe. Peradventure at the firſt putting on, this garment may ſeem ſomewhat ſtraight, nothing eaſie to weare: but he that is accuſtomed to goe girded, ſhall find ſuch eaſe in it, ſuch comfort by it, that he can never be well without it, never at eaſe, untill it be put on. Truth of heart is bleſſed of God with increaſe of grace. This is it which maketh the leaſt portion of grace to thrive in the hands of Gods children. Their faithfulneſſe in a little, brings them to be owners of a great deale, and to be rulers over much. This brought ſuch a plentifull bleſſing upon the ſmall beginnings of *Nathaniel*, to whom Chriſt, becauſe of his truth in the inward affections, promiſed an enlarged meaſure of enlightning, and that he ſhould ſee greater things. This brought ſuch a comfortable encreaſe upon the dimme knowledge of the Eunuch and *Cornelius*; they worſhipped God in truth of heart, according to the meaſure of underſtanding they had received, and in them the promiſe was accompliſhed, *To him that hath ſhall be given, and he ſhall have in abundance*: they were led further into that great myſterie of godlineſſe, an Evangeliſt being ſent of God to the one, and both an Angell and an Apoſtle to the other. A true hearted Chriſtian is carefull to get, charie to keepe, and warie to husband, what grace hee hath received, and how ſhould hee not then encreaſe from one meaſure to another? Not that a ſecond grace is given for the right uſe of the firſt, but that the condition of grace is ſuch, that one drawes another, and for a firſt given a latter is freely beſtowed alſo, in which continuation of grace, the right uſe of grace proceeding from it, is contained.

Exod. 12. 11.
1 King. 18. 46.
Joh. 13. 4.
Luk. 17. 8.
Luk. 12. 35, 37.
1 Pet. 1. 13.
Act. 12. 8.
Luk. 19. 17.
Joh. 1. 47, 50.

Sincerity is ſtrengthened of God to be a meanes of comfort to a mans ſoule in his greateſt diſtreſſes. When *Hezekiah* was arreſted with the ſentence of death by the mouth of the Prophet, here was his comfort, and that which imboldened him to looke death in the face with more courage; *O Lord thou knoweſt*, or remember now (for herein I dare appeale to thy Majeſtie) *that I have walked before thee in truth.* He had done many worthy things in the aboliſhment of Idolatry, and in the reſtitution of the true worſhip, but in none of theſe ſimply tooke he content, but in the ſincerity of his heart and affection in performing of them. So *Paul* in the midſt of all his ſorrowes, this is his rejoycing, not ſimply that he had preached, that he had planted Churches, wrought miracles, converted ſinners, made Satan to fall downe from Heaven like lightening: but that in ſimplicity and godly ſincerity he had his converſation in the world.

Iſa. 38. 3.
Jer. 18. 3.
2 Cor. 1. 12.

This puts a kind of heroicall ſpirit, and Lyon-like boldneſſe into the children of God in the greateſt tryalls. Hereupon *Paul* was reſolute not to paſſe for mans judgement. Faith depends upon the meere grace of God, and his free promiſe: but the truer any mans heart is unto God, the more bold and confident is he of the Lords Support and comfort, which alone adds undaunted courage in all temptations.

1 Cor. 4. 3.

The ſervice of a ſound Chriſtian is very acceptable to God, be it in outward ſhew never ſo meane and ſimple. *Are not thine eyes* (ſaith *Jeremie*) *upon the truth.* If ſervants be obedient to their Maſters in ſingleneſſe of heart, they ſhall receive their reward of the Lord. A cup of cold water given to a Prophet in ſingleneſſe of heart, ſhall not be forgotten. The Lord is nigh to all that call upon him in truth; he will heare their prayers, anſwer their deſires, guard and protect their perſons, Not the moſt eloquent prayer, and beſt ſet forth in words; but the ſupplication that is breathed from an honeſt and true heart finds beſt acceptation. Many actions otherwiſe fervent enough, for want of this ſincerity are but froth, and vaniſh then when we ſtand moſt in need of comfort: but the meaneſt worke performed in truth of heart, ſhall not go unrewarded. As in the naturall body, the caſe of the ſound finger is better then of the blindiſh eye: ſo in the family of God, it is more comfort to be a faithfull doore-keeper, then an unfaithfull ſteward.

Jer. 5 3.
2 Chron. 30. 18, 19, 20.
Joh. 4. 23, 24.
Col. 3, 22.
Epheſ. 6. 5, 8.
Rom. 12 8.
Pſal. 145. 18.
Deut. 4. 7.

A

A faithfull man ſhall abound in bleſſings, that is, he that dealeth ſincerely and truly with men, and is not willing to deceive any in word or deed, carrying himſelf in all holy ſimplicity towards God, as he liveth honeſtly amongſt his Neighbours, and that not in one thing, but in all, and is therefore in the Originall Text called a man of faithfulneſſe; he ſhall abound in bleſſings of all ſorts, with plenty ſo farre as is expedient, with good eſtimation, with kind friends, with ſpirituall graces, &c. Prov. 28. 20.

The more ſincerity, the more affinity with God: for truth is a neere tie, and hath an uniting power in it. The true and ſound Chriſtian is the Lords neere neighbour: ſo much the neerer, as the wicked are farre off: for God will draw nigh to them, that draw nigh unto him in truth. God is the God of truth, *Pſal.* 31.5. Chriſt is truth, *Joh.* 14.6. the ſpirit is the ſpirit of truth, *Joh.* 14. 17. Truth is one ſpeciall branch of that Image of God according to which man was made. And the greater meaſure of truth in the inward parts, the more are we (to ſpeake with the Apoſtle) changed into the Image of God. And the more we reſemble God and have communion with him, the more is our affinity with him. Satan ever did, and ſtill oppoſeth ſincerity by perſecutions, opprobries, and reproaches, as of pride, hypocriſie, diſſimulation, ſpecially when God afflicteth his people, *Job.* 2.6,9. But the more Satan oppoſeth truth and ſimplicity, the more ſhould we be in love with it: for Satan would not loade it with diſgraces if it were not excellent. Satan labours to foiſt in the leaven of hypocriſie in our daily courſe, that by little and little he might pick the good ſeed of righteouſneſſe out of our hearts, but our care muſt be to diſappoint him. Here our reſiſtance is to hold us to our owne, and pray to God to rebuke him. Pſal. 73.27,28. Jam. 4.7. Jer. 30.21. Ephes. 4.23,24. 2 Cor. 3.18.

And here to prevent miſtaking we muſt diſtinguiſh the degrees of ſoundneſſe and ſimplicity, and the nature of it. In nature the ſoundnes of the godly is true, but in degree weake and imperfect, and therfore now and then through frailtie and weakeneſſe in the performance of good-duties they looke more at man then at God, and propound indirect meanes when they ſhould eye his glory only. But as we ſay of other ſinnes, ſo of hypocriſy, it is either raigning, or not. In the hearts of true Chriſtians there may be hypocriſie, but not raigning hypocriſie. *David* when he ſaid, *Bleſſed is he, in whoſe ſpirit there is no guile*, did take himſelfe tardie, Pſal. 32.2

tardie in this evill: and *Bradford* with others of thoſe moſt holy Martyrs, doe much ſeeke pardon of hypocriſie and carnall goſpelling. But ſinne that raigneth not, muſt not diſcourage: and if we have an unfained purpoſe againſt it, if we grieve for it, if we ſeeke for ſtrength againſt it, it reigneth not.

The effect or evidence of a ſound heart is, that being well informed in the truth of God, he doth heartily reſigne himſelfe to be guided and directed by the Lord, in all things. As *Paul* prayeth in behalfe of the *Philippians*, *that they might approve things that are excellent, that they might be ſincere, and without offence till the day of Chriſt.* And it is noted of *Ezra*, *that he prepared his heart to ſeeke the Law of the Lord, and to doe it: and to teach in Iſrael, Statutes and Judgements.* And from this generall ſpring diyers particulars.

Phil.1.10.

Ezra 7.10.

Firſt, Truth breeds an hatred of all falſe and corrupt opinions in Doctrine: becauſe ſound affections require good judgement and true underſtanding, and if the underſtanding that ſhould guide and governe the inferiour powers be perverted with errour, the heart muſt needs move out of order. *Folly is joy to him that is deſtitute of Wiſedome, but a man of underſtanding walketh uprightly*, or directeth himſelfe ſtraite in walking: He can never ſhoote ſtraight, that takes his aime contrary. The voice of a true heart ſoundeth thus in *David*, *I hate vaine thoughts, but thy Law doe I love. I eſteeme all thy Precepts concerning all things to be right, but I hate every falſe way.*

Pro.15.21.

Pſal.119.113, 128.

Secondly, It hath in deteſtation all falſe and deviſed worſhip, which is nothing but lying pompe and vanity. *Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit.* Truth ſeeke neerenes and acquaintance with God: but in deviſed worſhip no comfort or profit is to be found: rather the heart is removed from God, when men draw nigh to him with their lips.

Hoſ.11.12.

Math.15.9. Iſa.29.14.

Thirdly, It worketh an univerſall hatred of all ſinne, that is, of ſecret as well as open ſinnes, of leſſer ſinnes as well as of greater evils, of ſuch ſinnes as whereunto we have ſpeciall inticements by ſome particular content or profit, which they ſeeme to promiſe, as well as of thoſe which afford neither gaine, credit, nor pleaſure. A true heart hath a conſtant purpoſe in no one thing, willingly to ſinne againſt God, but rather to indeavour the uttermoſt in every

ry good way of Gods commandements. And as he ſtands reſolved againſt all ſinne in generall, both ſimply conſidered, and in reſpect of all occurrences, whereby he might be allured or cõpelled thereunto: ſo in ſpeciall againſt the ſinne to which he finds himſelfe moſt inclined, or where-with he hath at any time been overtaken. *Incline not my heart to any evill thing, to practiſe wicked workes with men that worke iniquity: and let me not eate of their dainties.* Pſal.141.4

Fourthly, It is joyned with a readineſſe of mind to acknowledge and lay open every ſinne as ſoone as it is knowne to be ſinne; and a gladneſſe to have the conſcience ranſacked and ripped up, that whatſoever is ſinfull may be found out. *David* ſpake it out of experience, when he pronounced the man bleſſed, in whoſe ſpirit there is no guile: Now this was a branch of that ſpirituall guile, that he once thought to helpe himſelfe in evill doing, by holding his tongue; as who would ſay he would forget it, and paſſe it over: but he was never well, till he was delivered of that falſe trick, and fell to the down-right acknowledgement of his ſinne; he never had comfort till he had confeſſed againſt himſelfe his wickedneſſe. This he writes for a patterne, and gives his Pſalme a title accordingly; To give inſtruction: and this experience taught him to intreat the Lord to pry into him, as fearing himſelfe that he ſhould deale ſomewhat over-favourably with himſelfe. *Try me, O Lord, and know mine heart: prove me, and know my thoughts, and conſider if there be any way of wickednesſe in me:* and to profeſſe himſelfe not only willing to beare, but deſirous to be reprehended, if he ſhould ſtep awry. *Let the righteous ſmite me, it ſhall be a kindneſſe: and let him reprove me, it ſhall be an excellent oyle, which ſhall not breake my head: for yet my prayer alſo ſhall be in their calamities*, or, by how much he ſhall doe that the more, by how much they ſhall reprove me the more diligently, by ſo much I ſhall pray the more fervently for them. When a man loves not thoſe meanes which tend to the diſcovery of his heart and life, and to the finding out of his ſecret ſinnes, or reprehenſions whether publike or private, or ſerious and earneſt confeſſion of ſin before God, there is great cauſe to ſuſpect that all is not ſound within. Pſal.139.23,24. Pſal.141.5.

Fifthly, Truth dealeth not only againſt this or that branch of corruption, which ſhooteth out to our diſgrace or trouble, but againſt the root it ſelfe. As in *Paul* we ſee, the Law of evill

evill which did dwell within him, was his principall matter of conflict.

Sixthly, It zealouſly contendeth for the maintainance of Gods pure worſhip and ſervice. *Judah ruleth With the Lord, and is faithfull With the holy One.* *Judah* retaineth the pure worſhip of God, whoſe ſervice is perfect freedome, and the trueſt dominion: for he that ſerveth the Lord purely, hath rule over Satan and his own unruly luſts.

Hoſ.11.12.

Seventhly, In all ſervice the true Chriſtian ſtrives to approve his heart unto God, and to performe it as in his preſence, to the glory of his name. He prayeth with the Spirit, obeyeth from the heart, heares with reverence, ſpeakes as in the ſight of God, and doth all things with life and power.

Eph.6.19. 1 Cor. 14.15. Rom.6.17. 2Cor.2.17.

Eighthly, In all conditions or eſtates of life, in all dealings ſecret or open, publike or private, at home or abroad, he will carry himſelf as becomes the Goſpell, and ſtudy to be harmeleſſe, unblameable, and without rebuke before God and man. *Doe all things Without murmurings and diſputings: That ye may be blameleſſe, and harmleſſe, the Sonnes of God Without rebuke.* Thus a Chriſtian ſervant will ſhew all diligence in his Maſters buſineſſe, as well abſent as preſent, froward or courteous; and all faithfulneſſe in things committed to his charge, even to the leaſt pinne, though he might doe otherwiſe with ſecrecy and ſecurity from men; and that willingly, of conſcience, and not for hope of credit or gaine. And not ſo only, but he will reverence his Maſter, and in heart be that unto him, which he ſeemeth to be in carriage, and that behind his back which he is before his face. A Chriſtian man will be ſimple, plaine, and juſt in all his dealings, inoffenſive in matters of Religion, loving and courteous in all his behaviour, and what he would ſeeme to be towards others in their preſence, that he is inwardly, and in their abſence.

Phil.2.15. Eph.6.6,7. Col.3.22,23. Tit.2.10. Dan.6.4.

Ninthly, True grace is permanent, and ſound Chriſtians are conſtant in their courſe, not ſhrinking in temptation, not ſtarting aſide like a broken bow. An hypocrite is wavering in reſpect of occurrences, halting and divided in reſpect of objects; in ſubjection to inordinate paſſions, powerleſſe in the performance of holy duties, wiſe to hide and cover ſinne, glorious in empty ſhewes of Religion, apt for advantage to ſwallow leſſer ſinnes without ſtraining, ſlippery in earthly dealings, aiming at wrong ends

ends in the profeſſion of the truth, indulgent to his beloved and darling ſinnes, deſirous to ſeeme religious, though he much neglect the power of godlineſſe. But the true Chriſtian is unlike him in all theſe reſpects: He is ſound and conſtant, a maſter of his affections, a bungler to colour or guild over ſinne, deſirous to be good, and in every thing anſwerable to his profeſſion, faithfull in his place, plaine in his dealings, innocent and harmeleſſe, as becomes the child of God; the ſame man at home and abroad, within and without, openly and in ſecret, in thought and diſcourſe. This is that truth and ſincerity which the Lord accepteth, and the godly ſtrive after, and obtaine in ſome meaſure.

There be three words in the Originall tranſlated Right or Upright. The firſt comes of a root that ſignifieth to be right or proſper, or to direct, *Eccleſ.*11.6. and 10.10. and it is tranſlated Uprightneſſe, Equitie, Induſtry, and Profit: of the *Septuagint* Valour or Fortitude. *Sym.* Swiftneſſe or ſpeed. *Eccl.*2.21. and 4.4. and 5.11. *Eſth.*8.5. But it is not to be referred to the act of the mind or heart, but to ſome externall work or deed, which is ſo cunningly poliſhed and skilfully contrived, that nothing can more be deſired in it, or juſtly be thought wanting. The ſecond word comes of a root that ſignifieth before or in preſence, as *Prov.* 4.25. *Let thine eye-lids look* [a] *ſtraight before thee. Prov.* 5.21. *For the Wayes of man are* [b] *before the eyes of the Lord.* See *Gen.*25.21. And it is tranſlated right, equity and uprightneſſe. *Prov.* 8.9. *They are right to them that find knowledge. Sept.* ἐναντίων or ἐνώπια. *Theod.* εὐθεῖα. *Sym.* ἐυθυμέσθα or ἐλεγξώμεθα: *al. interp.* ἔυκοπα better ἔυσκοπα. *Amos* 3.10. *They know not to doe right. Sept.* ἐναντίον. *Iſai.*59.14. *Equity cannot enter. Sept.* δι ἐυθείας. *Iſai.* 30.10. *Propheſie not unto us right things. Iſai.*26.10. *In the Land of uprightneſſe he will deale unjuſtly.* LXX. ἀλήθειαν. *Iſai.*57.2. *Each one walking in his uprightneſſe*, or before him. 2 *Sam.*15.3. *Thy matters are good and right.* LXX. ἔυκολοι. The third word comes of a root that ſignifieth to goe ſtrait, *Prov.*15.21. 1 *Sam.*6.12. *Pſal.*5.8. or to direct, *Prov.* 3.6. And this is the moſt uſuall and common: Thus God is ſaid to be upright: *Thou moſt upright doſt Weigh the path of the Juſt. Iſai.*26.7. *To ſhew that the Lord is upright. Pſal.* 92.15. *The Word of the Lord is uprightneſſe. Eccl.*12.10. *Pſal.*33.4. *His Judgements are right*, or ſtrait. *Neh.*9.13. *Pſal.*119.128,137.

כשל Jer. 18.4. ישׁל? *Targ.* כשל ἀνδρεία γοργότης.

נכח

[a] Sept. ἐξεναντίας. Sym. εἰς τὸ εὐθύ. *Aq.* & *Theod.* ἐυθυωρεῖσθω κατέναντίον. [b] ἐνώπιον. Sym. κατέναντι.

κατόρθωσις. ἐξηυθυσμένως.

*God made man upright. Eccl.*7.29 and they that walk according
1 King.22.43. to the word, though they have their infirmities, are ſaid to be upright. *Pſal.*33.1. *Prov.* 29.10. It is diverſly rendred by the Greeke Interpreters, moſt commonly right or upright. *Pſal.*7.11. and 19.9. *Iſai.*40.4. *Mic.*2.7. *Prov.*11.6. and 12.6. *Prov.*8.9. Juſt. *Job* 1.1. *Prov.*3.32. *Prov.*17.20. *Numb.* 23.10. Pure. *Job* 33.3. Good, or what doth pleaſe. *Deut.*12.28. and 6.18. and 13.18. True, or unblameable, *Job* 2.3. and 1.8 *Job* 8.6. and 41.7. and 17.8. Holy, *Deut.*32.4. *He that directeth his way aright. Mic.* 7.2. *Prov.*14.11. and 15.8. *Prov.* 2.7. Valiant or couragious, *Prov.*15.19. Holineſſe, *Deut.*9.5. Righteouſneſſe and ſimplicity, 2 *Chron.*29.17. and Truth, *Iſai.*45.19. And every where true and upright, or upright and perfect, and truth, uprightneſſe, and integrity, *Deut.*9.5. 1 *Sam.*12.23. *Iob* 1.1,2. *Pſal.*33.1. 1 *Ki.*3.6. are joyned together as in ſubſtance noting the ſame thing. So that uprightneſſe cannot be taken negatively for the want of unrighteouſneſſe only, but poſitively for truth, and righteouſneſſe, or rather that which is equivalent to both. For the Greeke ſtraight, *Luke* 3.4, 5. the Syriac Interpreter uſeth a word that ſignifieth equall, poliſhed, ſmoothed, made even or pure, comming of a root that is to poliſh or make ſmooth, as *Maſius in Peculio* and *David de Pomis* in his Dictionary teach. And *Ferrarius* turneth the word pure, ſincere, plaine, which anſwereth to that of the Prophet, *Iſai.*40.4. In *Luke* 8.15. for a good and honeſt, it hath the ſame word, as if it was a poliſhed heart, made even and ſmooth: or if you will, a ſound heart, intire and well conſtituted, and ſet in frame, as amongſt the Arabicks, the root is to heale, or reſtore whole or intire. Upright or ſtrait is oppoſed to crooked and oblique: but to this preſent purpoſe, That is upright which doth anſwer to the rule of the divine Law, concerning the love of God and our Neighbour. An upright man is he who by faith working by love doth ſtudy to conforme himſelfe to the Law in all duties of holineſſe, ſobriety, juſtice, or mercy. An upright man is he, who doth not writhe or bend himſelfe, nor (as we ſay) ſerve the time or humours of men, but God and his conſcience, though nothing forbids him, who ſerves God and his conſcience, to ſerve the time, when it may be done without detriment to the glory of God or to his conſcience. A ſtraight way is ſhorteſt betwixt the points. Now the Word of God directeth the ſhorteſt and next way

ἐυθὴς.
ἐυθὺς.
ἐρθὸς.
δίκαιος.
Sym. ἐκστασις.
ζίμενος.
καθαρὸς.
ἁγὴς.
ἁγαθὸς.
καλὸς.
ἀληθινὸς.
ἀμεμπτος.
ὁσιος.
καλοκἀγαθὸν.
καλὸδἰκαιον.
δικαιοσύνη.
ἁπλότης.
Dan. 11.6.
συνθήκη.

way to Heaven: and the man that walkes in that path, doth walk uprightly. And here it may be noted, that to doe what is right in the ſight of the Lord, and what is pleaſing in his ſight, are for ſubſtance one and the ſame, and ſo [a] tranſlated by the Seventie. The Scriptures mention an uprightneſſe of heart, and uprightneſſe of life and converſation. Uprightneſſe of heart is an holy conformity of heart and ſoule to the good will and pleaſure of God. Thus we reade, *God ſaveth the upright in heart, Pſal.*7.10. The ungodly ſhoot privily at the upright in heart. *Pſal.*11.2. *Shout for joy all ye that are upright in heart. Pſal.*32.11. *O continue thy righteouſneſſe to the upright in heart. Pſal.*36.10. *All the upright in heart ſhall glory. Pſal.*64.10. *Doe good, O Lord, unto them that be good: and to them that are upright in their hearts. Pſal.*125.4. *Good and upright is the Lord. Pſal.*25.8. His will is the moſt certaine rule of equity and rectitude: and our hearts are then upright, when they ſtand in an holy conformity to the good pleaſure of God. This is ſometimes expreſſed by the phraſe of preparing the heart to ſeeke God, or lifting up the heart in the wayes of God. And herein is implied, 1. An holy diſpoſition of mind, will and affections, bending themſelves to the good pleaſure of God, approving, affecting, exerciſing readily whatſoever he requireth. I know alſo, my God, that thou tryeſt the heart, and haſt pleaſure in uprightneſſe. As for me in the uprightneſſe of mine heart, I have willingly offered all theſe things. 2. A godly fervency of heart, which maketh that in chooſing and embracing good things, it is equally more remiſſe or fiery and ſtrong, as the goodneſſe of the things be greater or leſſe, of greater or leſſe neceſſity and importance. Thus an upright heart hath reſpect to every Commandement, but his greateſt care is about the weightie matters of the Law, holineſſe and juſtice: and the more excellent the duty, the more circumſpect and forward is he in the performance of it. *The upright love thee,* or they love thee in uprightneſſe. *Cant.*1.4. that is, with a ſtrong and vehement love, which is without diſſimulation or guile. Therfore (ſaith *David*) *I eſteeme all thy precepts concerning all things to be right, and I hate every falſe way. Pſal.* 119.128. 3. An upright mind in all purpoſes and actions doth aime directly at the right marke, and propoſe the true end by juſt and approved meanes. A right end never hath a crooked rule leading unto it: and a right heart doth neither look awry, nor goe by a crooked rule. Thus it is

1 Joh.3.22. Joh.8.29. 1 Theſ.4.1. Rom. 12.1. a Exod. 15.26. Deut. 6. 18. and 12.25. and 13.18. and 21.9. 1 King.9.12. Numb.23.27. 1 King.9.12. 2 Chro.14.15. 2 Chron.19.3. 2 Chron.17.6. 2 Chr. 29.17.

said of *Ezra*, that he had prepared his heart to seeke the Law of
Ezra 7.10. the Lord, and to doe it, and to teach in Israel Statutes and judge-
Act.8.21. ments: And on the contrary, when *Simon Magus* would have bought the gifts of the holy Ghost with mony, *Peter* rebukes him, saying, *Thy heart is not right in the sight of God.*

Vprightneſſe of life, is a conversation, way, or course of life agreeable to the word of God in that calling or vocation, wherein
Psal.37.14. God hath placed us. Thus it is said of *David*, *That he walked*
1 King.3.6. *with God in truth and uprightneſſe of heart.* And *he that walk-*
Prov.14 2. *eth in his uprightneſſe, feareth the Lord. He that is upright in*
Pro.29.27. *the way, is an abhomination to the wicked. The way of the just is*
Isa.26.7. *uprightneſſe. He that speaketh uprightneſſe shall dwell with the everlasting burning.* This is expreſſed by the phrase of going with a right foot. *Gal.*2.14. of ordering our steps aright, *Prov.* 4.26. and making even pathes for our feet, *Heb.*12.13. Vprightneſſe is an universall and constant cleaving to the Lord, notwithstanding all occurrences that might divert or turne us out of the
Isa.33.14,15. way. *All the upright in heart shall follow it*, or, shall follow him; that is, they shall cleave to the Lord, and goe after him continually, and never forsake him, although they endure many and great evils, for his names sake. An upright heart is an heart
Psal.94.15. fixed and established in respect of the object, or maine businesse,
Psal.78.37. opposite to a double, divided mind, wavering between two diffe-
Jam.1.6.7. rent objects, unstable, inconstant, turned with every blast, resolving now this, anon that, one thing to day, another to morrow, this in one company, that in another. And the pathes of uprightneſſe are contrary to all crooked wayes, which leade unto death.
Pro.21.8. *Doe good, O Lord, unto those that be good, and to them that are*
Prov.2.13,15. *upright in their hearts. As for such as turne aside unto their croo-*
Psal.25.4,5. *ked waies, the Lord shall leade them forth with the workers of iniquity.* We may take the description of an upright man from the Psalmist in other words, *He hath cleane hands and a pure*
Psal.24.4. *heart, and hath not lift up his soul unto vanity.* A pure heart is the foundation of an holy life, and words and works, as it were the building setled upon it.

Vprightneſſe is chiefly commanded, most highly esteemed and principally commended in the Saints. For this cause Israel was called *Jeshurun*, *Deut.*32.15. & 33.5,26. *Isa.*44.2. because uprightneſſe is the thing, which God requireth in every true Israelite.

God

God that trieth the hearts of all the sons of men, taketh pleasure in uprightnesse. The froward and unstable are abomination to his highnes; but such as are upright in their way are his delight. The offerings of an upright heart are free and voluntary, which God graciously tendreth, & lovingly accepteth. *The Sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight. God will not cast off the upright, nor leave his soul in adversity. If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousnesse prosperous.* God will make it known that he doth regard the upright, & though for a time they be in affliction, they shall not be forsaken, or left desolate. *Marke the end of the upright, for the end of that man is peace.* The wicked may flourish for a time like the Bay-tree, but suddenly they shall wither. The upright may be kept under for a time, but he shall bud and blossome apace in his season, and his prosperity shall endure. *The upright shall dwell in the Land, and the perfect shall remaine in it. The righteous shall inherit the Land, and dwell therein for ever. The Tabernacle of the upright shall flourish.* The word of the Lord doth alwaies good to them that walke uprightly, *Micha* 2.7. God doth pronounce all good to them that live according to his Commandments; instructions will sinke into such hearts, the promises cheare and revive them; by the doctrines they are made wise, they increase in wisdome, they grow from one measure of grace and comfort to another. *God is good to Israel, even to them that be of an upright heart;* and the word of God doth speake mercie, peace, quickning, and doe good to the upright in heart. *The integrity of the upright shall* (guide and) *preserve them*; that is, shall procure good direction from the Lord, both for his service, and for their own happinesse, and make them tractable to follow it. Contrary to this is the condition of the crooked and unstable, who are not led by the word, but overruled by their lusts, and therefore misled by them to their undoing. For thus standeth the opposition: the integrity of the upright shall guide them in the way, and so preserve them: but the frowardnesse of the wicked will keepe them from the way, and so destroy them. *The path of the upright is even,* strait, plaine, lightsome, good, the next and shortest cut to heaven that can be. *I will teach you* (saith *Samuel*) *the good and the right way:* And the Saints pray, *Let thy good Spirit bring me into the Land of uprightnesse,*

1 Chro. 29. 17.
Prov. 15. 8.
Job 8. 6.
Psal. 25. 21.
Psal. 37. 37.
Prov. 2. 21.
Psal. 37. 29.
Prov. 14. 11.
Psal. 73. 1.
Prov. 11. 3.
Isa. 40. 4.
1 Sam. 12. 23.
Psal. 143. 10.

that is, an even and plaine Land, where my feet ſhould not ſtumble. *Teach me thy way, O Lord, and leade me in a plain path* (a way of uprightneſſe) *that my foot tread not aſide,* that I doe nothing unjuſtly, to the diſhonour of thy name, or offence of mine adverſaries. God is both the Sun and Shield of the upright: their buckler of defence and comfort in this life, their crowne and glory in the life to come. *God ſaveth the upright in heart. He is a Buckler to them that walke uprightly.* They may pray with confidence, *Let integrity and uprightneſſe preſerve me, for I hope in thy word. Doe good, O Lord, to them that be good, to them that be upright in heart. Light is ſowne for the righteous, and joy for the upright in heart.* Comfort is reſerved and laid up in ſtore for them, though hidden for the preſent, as ſeed in the ground which will ſpring and ripen. This life is the ſeed time of an upright man, the harveſt of his comfort ſhall be in heaven: nevertheleſſe ſome portion of that heavenly treaſure the Lord doth impart unto him on earth. Therefore the upright are called upon again and againe to rejoyce in the Lord, at all times, in all conditions, to rejoyce heartily before him. *Shout for joy all ye that are upright in heart: praiſe is comely for the upright: All the upright in heart ſhall glory. Unto the upright there ariſeth light in darkneſſe, ſcil.* God gracious, mercifull and righteous is his light, joy and ſalvation, or it ariſeth, from God, mercifull, gracious and righteous, as ſome interpret it. *The ſecret of the Lord is with the upright*; that is, his ſecret and hidden wiſdome of attaining true happineſſe. They are of the Lords privy Councell, his intimate and familiar friends, whom he will inſtruct in the way that they ſhould chooſe. They ſhall abide in the Mountaine of his holineſſe, and dwell in his preſence for evermore. The upright ſhall dwell with the everlaſting burning, and not be conſumed. The Lord will aſtoniſh them with feares, that give themſelves to all manner of ſinne and wickedneſſe: but as for them that love and follow uprightneſſe, he communicateth himſelfe graciouſly and familiarly unto them. He ſtiles himſelfe a conſuming fire, leaſt his Majeſtie and power ſhould be contemned: but whoſoever draw nigh unto him with a true and unfained deſire to pleaſe him in all things, they ſhall feele by the effects, that his preſence is moſt ſweet and aimiable. Neither doth the bleſſing of God reach to the upright only, but to their poſterity. The generation of the upright ſhall be bleſſed.

Pſal 27.11.
Pſal.7.10. Prov.2.7. Pſal.25.21. Pſal.125.4. Pſal. 97.11.
Pſal.36.10.
Pſal.32.11. Pſal 33.1. Pſal.64.10. Pſal.112.4.
Prov.3.32.
Pſal.15.2. Pſal.140.13. Iſa.33.14,15, 16.
Pſal.112.2.

bleſſed. But as for the crooked and perverſe, it is not ſo with them: for their ſins are uncovered, *The froward is an abhomination to the Lord, their hope ſhall periſh, they ſhall be cut off from the earth, they ſhall be taken in their own naughtineſſe, and their end ſhall be accurſed.*

The effects of uprightneſſe are many, but ſpecially theſe.

1. An heavenly diſpoſition of heart, whereby we are affected to love all good, and hate all evill truly according to the nature and degree thereof, and to have reſpect univerſally, not equally to every Commandment. *The high Way of the upright is to depart from evill:* that is, to depart from evill is the caſe-way of the upright, in which they walke rightly, fitly, ſecurely or in great ſafety. The uprightneſſe of *David* is thus deſcribed, that he did according to all that the Lord commanded him, and kept his Statutes and his Judgements: that he did that which was right in the eyes of the Lord, and turned not aſide from any thing that he commanded him all the daies of his life. Thus the uprightneſſe of *Zacharie* and *Elizabeth*, They walked in all the commandements and ordinances of the Lord blameleſſe. An honeſt heart mainly deſires to pleaſe God in matters of juſtice and judgement, the great and weighty matters of the Law; for God deſires mercy and not ſacrifice, and the knowledge of God more then burnt offerings: and in the duties of his particular calling, becauſe every tree muſt beare his owne fruit, and every man attend to his proper charge: and in ſuch duties, as in reſpect of time and place be of greater importance, becauſe he muſt not be wanting to the opportunity: but he takes care withall to be faithfull in every circumſtance, pin, hoofe and naile. *Theſe things ought ye to have done.* The upright mans aſſurance and reſolution is this, *Then ſhall I not be confounded, when I have reſpect to all thy commandments: I have refrained my feet from every evill way, that I may keepe thy Word.* For they doe nothing with an upright heart, that give themſelves liberty to tranſgreſſe any one commandment. *If a man ſhall keepe the whole Law, ſcil.* in outward and externall actions, *and yet offend in one point,* willingly and of indulgence, ſo as by the Covenant of grace he ſhall be held a tranſgreſſour, *he is guilty of all.* Of frailty and weakneſſe a man may, and the moſt holy doth breake every commandment, and is guilty of none, ſo as it ſhall be imputed unto him: But he that habitually, willingly, on ſet purpoſe, ſhall

Prov. 16. 17.
1 King. 9. 4.
1 King. 15. 5.
Luk. 1. 6.
Hoſ. 6. 6.
1 Sam. 15. 22.
Mat. 23. 23, 24.
Pſal. 119. 6. verſ. 101.
Jam. 2. 10.

ſhall diſpence with himſelfe in the tranſgreſſion of any one commandment, or any branch thereof, he is a treſpaſſer, he ſhall be accounted guilty.

2. To be upright is to ſtand, as it were in Gods preſence, as one of the words doth ſignifie, *Iſa.* 57. 2. as was ſhewed before, *I have ſet the Lord alwaies before me*, Pſal. 16. 8. So *David* proteſteth his uprightneſſe, *for all his judgements were before me: and I did not put away his Statutes from me. I was alſo upright before him, and I kept my ſelfe from mine iniquity. And I have kept thy precepts, and thy teſtimonies: for all my waies are before thee.* Thus *Job* proveth himſelf to be no hypocrite, as his friends imagined; *Though he ſlay me, yet will I truſt in him: but I will prove mine owne waies before him. He alſo ſhall be my ſalvation: for an hypocrite ſhall not come before him.* And ſeeing he walketh as under the eye, and in the ſight of the Almighty, therefore in ſome meaſure he is alike in all places and companies, becauſe he remembreth well, that God is preſent in every place, and doth behold and diſcerne all his actions, yea his ſecret imaginations.

2 Cor. 12. 19. 2 Cor. 2. 17. & 4. 2. & 7. 12. Pſal. 18. 22, 23. Pſal. 119. 168. Job 13. 15, 16.

3. The third effect of uprightneſſe is hatred of all ſinne, of our boſome, delightfull, profitable ſins, of ſecret ſins, of the ſins of our inclination, cuſtome, education, whatſoever, but more in our ſelves then in others: and love of good, ſpecially the beſt and chiefeſt good, in others, as in our ſelves. Homebred ſin is moſt hatefull, becauſe moſt hurtfull to the ſoule, pernicious to our State, diſhonourable to God. And it is a good token of a plaine and down-right heart, when a man is willing to ſee, ready to acknowledge, and can with eagerneſſe of affection ſet againſt his owne ſinne, rather then againſt the ſins of other men. For the love of ſin is abandoned, the heart is framed to ſelf-deniall, which it hath not by nature, but by grace: and ſinne will have no pleaſure to lodge in that heart, where it is thus purſued. But true goodneſſe is lovely in all men, becauſe it proceeds from God, conformeth a man after the image of God, and inableth to the obedience of his commandment: and whoſe heart is right with God, he cannot but rejoyce to ſee his name glorified by whomſoever.

4. Delight in the moſt high at all times, in all conditions, proſperity and adverſity, evill report and good report, making God the

the ſtay of our ſoules, when oppreſſing trouble lieth heavie upon us, and walking before him in humility, meekeneſſe and feare, when all things proſper according to our hearts deſire, and readily performing our vowes which we made in the day of our calamity: This is a notable effect of uprightneſſe. Thus *Iob* confirmeth his uprightneſſe, in adverſity he called upon God, and waited upon his aide: in proſperity he remembred his change, eſchewed evill, ſtood in awe of God, ſhewed mercy to the poore, fatherleſſe and widdow, comforted them that were in diſtreſſe: in both eſtates God was his delight and his portion. It is a double and crooked heart that ſtarts aſide, and varieth in obedience according to outward conditions, that goeth forward or backward, on this ſide, and on that, as occaſion requireth; that praiſeth mercy in his need, but commendeth ſparing and neareneſſe, when he waſheth his pathes in butter: The upright is reſolved of his way, and doth breake through all lets and barrs whatſoever may be caſt before him in his journey. *A wicked man hardeneth his face: but as for the upright he directeth his way.* As the ungodly man is obſtinate in evill, ſo is the upright conſtant in piety, and will not be removed from it. *I have enclined my heart to performe thy Statutes, alway, even unto the end. Hold thou me up, and I ſhall be ſafe, and I will have reſpect unto thy Statutes continually.*

Job 27.10. Job 3.23. and 2.3,10. Prov.21.29. Pſ.119.112,117

5. Reſpect of Gods approbation more then the applauſe of men, reſting well contented that we are allowed of him, though diſeſteemed in the world, is a good ſigne of an even and poliſhed heart. A good heart regardeth not much, what men thinke or ſay, ſo God be well pleaſed. *I paſſe little to be judged of mans judgement, yea I judge not my ſelfe. As we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeake, not as pleaſing men, but God who tryeth our hearts.* Let the world fawne or frowne, ſpeake faire or revile, be quiet or perſecute, all is one, a faithfull man will goe forward in his good courſe, neither ſtarting aſide, nor turning backe. For the heart that is well directed, ſeeketh heaven and not earth; the favour of God, not the faire countenance of men; reſt in the world to come, not peace in this vale of miſery: and thus minding his home prepared in heaven, he goeth on his race, not regarding how little his ſervice is eſteemed by earthly men.

1 Cor.4.3. 1 Theſſ.2.4.

Iſa.33.1. 6. An honeſt heart is no leſſe carefull to returne praiſe for graces and good things received, then to beg ſupply of what is wanting. This is the ſtudy of the upright (and it becomes them well) in which they diligently apply themſelves, to ſet forth the goodneſſe, power, mercy, and rich grace of God vouchſafed unto them.

7. To the upright man the hardeſt things are eaſie: becauſe they are induſtrious and chearefull in the workes they take in hand, according to the Lords appointment. *The way*
Pro.15.19. *of the ſlothfull is an hedge of thornes: but the way of the upright is made plain.*

8. The down-right Chriſtian is carefull to ſhunne all appearances, occaſions, and provocations unto ſin, willing to ſuffer admo-
Job 31.1. nition and rebuke, and conſtant in the uſe of all means, that he
Pſal.141 4,5. might grow in grace.

The means whereby truth and uprightneſſe may be attained and ſtrengthened are;

1. Conſtant and conſcionable dependance upon the preaching of
1 Pet.2.2. the word, effectuall receiving and ſound feeding upon it. *Deſire the ſincere milke of the word;* ſaith the Apoſtle. He cals the word ſincere milke, a milke without deceit: It is in it ſelfe truth, ha-
Joh.14.6. ving the God of truth for the Authour, Chriſt Jeſus the truth for the witneſſe, the Spirit of truth for the compoſer of it: and it worketh truth in the hearts of them that heare and receive it kindly. It is mighty to the purging out of that leaven of fraud, which is within us, and to the transforming of us into the image of God, if it be kindly planted and ſoundly rooted in the heart and conſci-
Joh.17.17. ence. *Sanctifie them with thy truth, thy word is truth.* This is that which begets faith, and faith is that which purifieth the heart. How came the Romanes to that heartineſſe and ſincerity of obe-
Rom.6.17. dience, which *Paul* commends ſo much, was it not by that forme of holy Doctrine which was delivered? Or as we reade it ſometimes, unto which they were delivered: wherein the truth of God is compared unto a mould into which they were caſt, and by which they were tranſpoſed into a new forme, enabled to walke ſincerely and without halting before the Lord. The mind muſt be truly informed, or the heart can never move aright. But there is no meanes to come to the knowledge of the truth, but by the word of God, which is the word of truth, and Goſpell of ſalvation.

tion. It is truly ſaid, the heart can never be ſincere, till it be humbled and broken, and brought to abaſement and deniall of it ſelfe: and what means hath God ordained ſo effectuall, as his word to worke this humiliation of ſpirit? Is not this the hammer which breaketh the ſtone? Is not this that which pricketh the heart, and maketh it to melt, and ſometimes wringeth teares from the eyes of them that heare it? Beſides, what hope that ever any mans diſeaſe of a falſe heart ſhould be cured, untill he be brought to the ſight of it? Who ſeeks for health, till he know himſelfe to be diſeaſed? And ſhall ever any man be brought to the underſtanding of his defect in this, untill he hath been made to ſee it by the word? What health is to the body, that truth and uprightnes is to the ſoul: now bodily health ariſeth from the ſeed, is preſerved by ſound and good diet: But the word of truth is the wholſome food, wherby the ſoul is nouriſhed. The word is a word of uprightneſſe or rectitude, and when it is well learned, and throughly digeſted, ſafe lodged, and cloſe applied, it doth ſeaſon and regulate the heart and affections, and change them into the nature of it. If we bind our crooked affections cloſe to the word of truth, they will become ſtrait, agreeable unto the word, whereunto they are bowed. And the ſame word truly embraced, doth enflame the heart with a fervent deſire to walke with God in all duties of holineſſe and righteouſneſſe.

Jer. 23. 29. Act. 2. 37. 2 King. 22. 19. Jam. 1. 20.

2. Thornie cares, vaine pleaſures, ſinfull delights muſt be ſtocked up and digged out of the heart. Weeds will grow of themſelves, if the roots be not plucked up, good corne requireth tillage and ſowing both. Perverſeneſſe is naturall to man corrupt and ſinfull, and will encreaſe of it ſelfe: but uprightneſſe will not proſper, if the fallow ground of the heart be not ploughed, and the rootes of worldlineſſe and voluptuouſneſſe killed in them. If the world be our treaſure, our heart cannot be true and upright with God, for *where our treaſure is, there will our hearts be.*

3. A third meanes is to poſſeſſe our hearts with this, and to have it ever in our thoughts, that in all things, eſpecially in matters of Religion, we have to doe with God, and are ever in his ſight and preſence. In our common daily duties to labour thus to performe them with our heart, as in the ſight of God, to his glorie, is a ready way to get this grace of truth deeply rooted. It is

the very maine ground of all hypocifie, that this one thing is not duly thought on. Men forget him that ſeeth in ſecret, whoſe eyes are as a flame of fire, wherewith he pierceth further then the outward face: and hereupon they are not to imagine, that when they have carried the matter ſmoothly and fairly before men, all is well. The world either applauds them, or accuſeth them not, and hereupon they flatter themſelves, as if nothing more were to be looked after. Let us then remember this, if we would be true and ſincere in our hearts; *The waies of man are before the eyes of the Lord, and he pondreth all his paths.* This kept the Church and people of God of old in their ſincerity, and preſerved them from dealing falſely concerning his Covenant; they thought with themſelves, If we doe thus and thus, ſhall not God ſearch it out? for he knoweth the ſecrets of the heart. And this conſideration moved *Paul* to faithfulneſſe in his Miniſterie; *We make not merchandize of the word, but as of ſincerity, but as of God, ſpeake we in Chriſt.* See what things goe together, doing a matter in ſincerity, and doing it, as in the ſight of God.

Prov. 5 21.

Pſal. 44, 17, 21.

2 Cor. 2, 17.

4. Society and fellowſhip with the faithfull is a ſigne of uprightneſſe, and a meanes of continuance and encreaſe therein. For he that ſetteth his heart upon heaven, will be carefull to draw on and encourage his companion in the ſame way. Coales laid together kindle each other, and preſerve heate the longer: So it is with the faithfull linked together in holy communion.

5. It is good to call our ſelves to a frequent reckoning touching our carriages, binding our ſelves to an examination of them. He that hath a ſervant, of whoſe fidelity he maketh ſome doubt, and whom he deſires, if it might be, to reclaime, both for the good of the party, and for his owne particular alſo, that he may be uſefull to him, he will not let him run on too long before he call him to an account; he conſiders that to be the next way to make him careleſſe and ſecure. If he expect ever and anon to be reckoned with, it will cauſe him ſo much the more carefully to looke unto his buſineſſe. It is ſo in this caſe. The word of God telleth thee, that thou haſt with thee a falſe, cooſening, deceitfull heart: an heart that will beguile thee to thine utter ruine; it is ever ready to practiſe with Satan the profeſſed enemie of thy ſoule, to worke miſchiefe againſt thee: Wouldſt thou reforme this heart, that it might

might become uſefull and ſerviceable for thee, in the great and important buſineſſe of Salvation, be ſure to call it often to account. It will be good to reckon with it once a day, to ſee what hath paſſed it, to examine what thoughts have been framed in it, what purpoſes, what intents, what acts have been done, as effects and fruits of theſe inward purpoſes: ſurely this tying of thy ſelfe to ſuch an often ſurvey, and looking back upon thy heart, will keepe it in ſo much the more awe; and when it is once accuſtomed to the ſweetneſſe which will be felt, when it can give account of care and of obedience, and to the ſmart and puniſhment which followeth the remembrance of failing in holy duties, it cannot but be kept in ſo much the better tune.

And to finde out the better the guile of our ſpirit, and crookedneſſe of affection, Firſt conſider what ignorance, vanitie, folly, infidelity doth ſtill remaine in the mind, what ſtubbornneſſe in the will, benummedneſſe in the conſcience, diſorder in the affections: how apt we are to undervalue the true treaſure, looſe our ſelves in baſe delights, abuſe things lawfull in exceſſe: how laviſh and raſh in our ſpeeches, dull and droſſe in holy performances, pettiſh and impatient if a little croſſed, &c.

Secondly, Conſider how careleſſe we are of the ſpirituall action, in thoſe things we performe, as in prayer, hearing the word, receiving the Sacraments, giving almes, &c. To the ſpiritual, performance of theſe and ſuch like duties is required a preparation and heavenly diſpoſition of ſoule befitting ſuch actions, and the Majeſtie of God with whom we have to deale; as in confeſſion of ſinne is required griefe, ſhame, humility: in ſupplication reverence, devotion, ſpirituall emptineſſe, whereby the heart is taken off the creature, and driven out of our ſelves. But who doth not lightly paſſe over theſe duties? which is no better then the wiping of the out-ſide of the diſh, not looking to that within. Doe we not ruſh upon prayer without premeditation, give our hearts liberty to rove about, forgetting with whom we have to doe? are we not perfunctory in craving Gods bleſſing upon our meate at ordinary meales, and in giving thankes when we are refreſhed? &c.

Thirdly, Marke that in reſiſtance of ſinne, we are more ſorrie, and deale more againſt this or that branch of Corruption, which appeareth to our diſgrace, then againſt the body of death it ſelfe;

and againſt that ſinne whereunto we are not ſo much enclined, more then againſt others no leſſe dangerous, whereunto we are diſpoſed.

Fourthly, Conſider the courſe of our affections, and we ſhall ſee how unſound we are towards God and our Brethren. If a thing touch our ſelves, our blood will quickly be in our nailes: If a man know this or that a miſſe by us, it is very grievous, the ſhame of it much upbraids us: but things that offend God, and which we know he ſeeth amiſſe in us, we can let theſe paſſe nothing affected. A ſigne our love to him is not ſo found, our feare of him, and deſire of praiſe with him, not ſo unfained. We ſhould be aſhamed to be found often in the ſame fault before men: but we commit and confeſſe the ſame ſinnes daily before God, and are not confounded in our ſelves. If we ſpeake but an haſty or unadviſed word in the preſence of ſome grave and godly man, that might be to our diſgrace, our thoughts trouble us: but the offence againſt God is lightly paſſed over. We are circumſpect to avoid the breach of penall lawes, not ſo carefull to watch againſt the committing of ſinne againſt God. We confeſſe ſinne before God, and ſeeme to aggravate it: but being queſtioned by men, we turne the faire ſide outward, and make the beſt of it.

Laſtly, Let us obſerve how frequently our actions are corrupted. In leaving ſinne many time we leave it not becauſe we hate it as ſinne, but it hath often broaken out to our reproach; our friends perſwade us to breake it off, it will be for our credit and advantage. We confeſſe our owne ſinnes, not deſiring to give glory to God, and gaine a teſtimony of a ſound heart: but becauſe worldly wiſdome doth tell us, It is beſt to tell our owne tale, or it were double folly to make daintie of that all the world knoweth: It will not be for our credit to leſſen our fault, when it is fully knowne; we ſhall looſe the eſtimation of good men if we ſeek to hide, excuſe, or make light of our offences. Our promiſes of amendment, when we have been overtaken with ſinne to our diſgrace, have not proceeded from due conſideration, nor had due execution accordingly. In the profeſſion of religion we have oft aimed at ſiniſter ends, as praiſe of men, gaine, or the like, Thus in taking up good duties, as orders in our family, we often looke not ſo much at the conſcience of Gods Commandement, as at this, The eyes of men are upon us, all the world will cry ſhame, if

if ſuch things be neglected altogether. Our perfor mance of priuate duties is farre more dull, ſuperficiall, and ſleight, then that which is done in the ſight and company of others. The preſence of men doth oft reſtraine from many haſtie ſinfull ſpeeches and unwarrantable actions, which we take liberty to ſpeake and doe before the face of the moſt high, and are not aſhamed. Our rebukes are carnall, rather becauſe our minds are croſſed, then that God is dishonoured. Our obedience is partiall, this we doe, another thing no leſſe materiall we paſſe over without regard: and we meane well many times, and are fervent in a good thing, not meerly for ſiniſter reſpects, and yet not only, nor reſolutely for Gods Commandement, but more for other conſiderations then that: And therefore in ſuch caſes and tryalls, we are found to be others, if we examine it, then we would be. We beare with faults in him that is ſerviceable to our humour, againſt another not ſo pleaſing in our eye, we are hot and fiery. Sometimes we undertake to deale for ſome that ſpeake to us, but doe it without any heartie well-wiſhing to him, ſometimes not ſticking to ſay to our friend, I muſt ſpeake to you for faſhion, but doe as you pleaſe. We viſit ſick ones, but not ſtirring up the bowels of mercy, we ſpeake a great many phraſes of courſe, our conſcience telling us it is otherwiſe. We make a ſemblance of reverence, but how farre it is from the heart this may teſtifie, that we can (abſent from the parties) uſe their names proverbially, breake jeſts on them, admit ſiniſter ſuſpitions. We can ſpeake faire to mens faces, when warre is in the heart: and when we hate the perſon, take on as if we ſought the diſgrace of his ſinne only. So in fruits of love, we can doe this partie good ſometimes, but it is to keep another under, who elſe would ſprout forth ſo farre, that his ſhade would dimme our lights: as likewiſe I will doe for ſuch an one, they know good behaviour, they will doe their homage, ſuch an one will thanke me for it, I am ſure it will not be given cleane away: He is able to doe me a good turne againe, &c. In works of mercy we are not diſcreet, free, compaſſionate, forward: we ſeldome conſider the neceſſities of others, ſtand a loofe, if any man will ſteppe before us in the worke, pretend ignorance, and are glad to hang the burden upon other mens ſhoulders, that be leſſe able to beare it.

Sixthly, After we have diſcovered and found out the crookedneſſe

neſſe and unſoundneſſe of our heart and life, we muſt take up our ſelves for halting, bewaile it with ſhame and ſorrow, ſtirre up our ſelves to more uprightneſſe and ſincerity, and fly unto God by hearty prayer to be eſtabliſhed and confirmed. Though there may be ſome reliques of hypocriſie in a good man, yet the nature of halting is, it will goe quite out of the way if it be not healed. *And* Heb. 12. 13. *make ſtraight ſteps unto your feet, leaſt that which is halting be turned out of the way.* Ah, the frowardneſſe of my heart, how crooked have my wayes been in the ſight of the Lord? I have regarded vanity, doted upon tranſitory pleaſures and profits, undervalued the true treaſure. The ſtreames of mine affections have been driven with full ſaile to that which is little worth; but ebbe to what they ſhould covet above meaſure. My whole ſoule, all that is within me, ſhould have looked continually upon God, and my converſation directed towards him: but my thoughts, deſires, affections, words and actions have looked ordinarily, very often, another way. How farre am I from that truth which God requires in the inward parts? what a maſſe of wicked fraud and deceit is heaped and piled up within me? what rottenneſſe doth lodge ſtill in my breaſt? what am I but a ſhop of lies and vanities? Eaſier it is a great deale to know the number of my haires, then the running motions of my heart and affections. Oh, the blind corners, the ſecret turnings and windings, the cloſe lurking holes that are therein: upon examination I have found a world of falſhood in my ſoul, more then ever I ſuſpected or imagined. My cogitations are vaine, if not wicked and ungodly, mine affections unſound, mine aimes indirect, my courſe of life palpably groſſe in diſſimulation before God, and towards men. If the members of my body were crooked and deformed; my mouth, face, eyes drawne awry or ſquint; if one part did ſwell, another wither and pine away; I ſhould eſteeme it an heavy croſſe. But the diſtemper of the ſoule is much more dangerous, as the ſafety of the ſoule is more precious then of the body. If in a journey I chance to ſtrike out of the way, or fetch compaſſe about, when I might have gone a ſhorter cut, how am I grieved at my ignorance, that I knew not, or negligence, that I enquired not the right way in time? But in the courſe of Chriſtianity I have turned aſide, and ſtepped out of the right path to my great loſſe and prejudice. Did I ſtand convicted before men for ſome notorious cozener or deceiver, I could not but

but take it grievously: but many times I have played fast and loose in the presence of the all-seeing God, pretending his service, when I have done mine own will; offering him the body, when the soule hath been let loose after vanity. *I have too long wandered and gone astray like a lost sheep, but now I will keep the testimonies of my God: For the Commandement is a lamp, and the Law is light, and reproofes of instruction are the way of life.* The Commandements leade directly to that life, which deserves the name of life, eternall life. The Traveller takes the next way to his Journeyes end: No wise man will willingly step one foot out of the way to Heaven. If our limmes be crooked, we omit nothing that Art or Exercise can doe to set them straight: and shall not I take care to rectifie my soul, and bring it into right order? Deceit and falshood is the Image of Satan, who abode not in the truth, most unmeet to be borne by him that is by adoption the sonne of God. The charge of God is, *Be ye holy, for I am holy; be ye perfect, as your heavenly Father is perfect:* and hereby may we assure our hearts that we are the children of God, if we be true, as he is true. Truth is the Image of God stamped upon their hearts whom the Lord hath called to be his peculiar people. What soundnesse is to the body, that is sincerity to the soule: a grace of singular excellency, and excellent use, pleasing to God, and profitable to man. Wise men delight in sound and faithfull friends: the Lord takes pleasure in them that be true hearted to his glory. A sound body is fit for labour: a true heart is ready prepared for any service that God requires. The way is not tedious to men, they halt not in it, but through weakenesse and imperfection: O my soule, the way of life would be most pleasant and delightfull, crosses easie to be borne, the comforts of grace most sweet and admirable, were it not that corrupt humours causing distempers, did still breed in thee. Earthly desires, vain delights, unruly lusts are great impediments to the quicke and easie dispatch of the Christian Pilgrimage. Sincerity is the girdle of the mind to trusse up these, strengthen our loynes, and tie the heart to the work commanded. We buy girdles for the body, and if costly ones we keepe them charily: I will seek to Heaven for this girdle of grace, for it is woven there, no shop can serve me with it but that only. O Lord, thou that delightest in the simple and true hearted that cleave unfainedly unto thy testimonies, create in me a true heart

and sincere spirit, that without guile I may stick unto thy testimonies, and doe what is acceptable in thy sight. Naturally I am full of falshood and guile, oh thou that art the God of truth, who at the first didst create me after thine Image, make me every day more and more like unto thy self in true holinesse and righteousnesse. Then shall I be true indeed, when Christ the giver of truth dwelleth in my heart: Lord strengthen my faith, that being knit unto Christ the way, the truth, and the life more and more, I may partake of his fulnesse, grace for grace.

CHAP. I.

Of the New Testament or Covenant, and how God hath revealed himself therein.

In omnibus linguis penè id novum dicitur, quod aliis succedit: ut novus rex, novus mavitus. Exod. 1.8. Sept. ἕτερος. *Aq. & Theod.* καινός. Act. 7.18.

IN Scriptures *New* is put for admirable, unusuall, not before heard of; as *Jer.* 31.22. *The Lord hath created a new thing in the earth. Isai* 42.9. *Behold, the former things are come to passe, and new things doe I declare. Isai.*48.6. *I have shewed thee new things.* And for necessary, noble, illustrious, excellent to admiration or astonishment; as new doctrine, *Mark* 1.27. is wonderfull, excellent doctrine; a new Commandement, *Joh.* 13.34. that is, a necessary and excellent Commandement; new wine, *Matth.*26.29. that is, wine, which by reason of its excellency is had in admiration. And so we reade, a new Name, *Rev.*2.17. *Isai.*62.2. and my new name, *Rev.*3.12. and a new song, *Psal.*33.1. (which by some is interpreted an excellent song) and a new work, or a new thing, *Isai.* 43.19. *Behold, I will doe a new thing.* The Apostle *John* saith, *I write no new Commandement unto you,* 1 *Joh.*2:7. but that hinders not the former interpretation of the word new; because it is usuall with that Apostle, to use the same word in divers manners. That is said to be new also, which is another or divers from that which was before Christ came into the world, or which was granted to no former age of the world, but to these last times only: as 2 *Cor.* 5.17. *If any man be in Christ, he is a new creature: old things are passed away, behold all things are made new.* And so a new song, is a song, wherein the name of God is celebrated for some new and admirable benefit of deliverance by the comming of Christ; as *Isa.*42.10.

Follio est ipse facit nova carmina Virg. Eccl. (i.) *magna & miranda. Serd.*

Sing

Sing unto the Lord a new song, and his praise from the end of the earth. *Psal.96.1. O sing unto the Lord a new song, sing unto the Lord all the earth.* *Rev.5.9. And they sung a new song, saying, Thou art worthy to take the booke.* *Rev.14.3. And they sung as it were a new song before the throne, and before the foure beasts.* Though now and then that is called a new song, wherein the name of God is celebrated for some new benefit of deliverance at what time soever vouchsafed; as *Psal.40.3. And he hath put a new song in my mouth, even praise to our God.* Againe, that is new, which is perpetuall, shall never wax old, or vanish away; *Heb.8.13. In that he saith, A new Covenant, he hath made the first old, Now that which decayeth, and waxeth old is ready to vanish away.* And in this sence may that of the Apostle, 1 *John* 2. 8. well be understood, *Againe, a new Commandement I write unto you, which thing is true in him, and in you.*

In the Covenant of grace God promiseth to put a new spirit into his people. *Ezek.11.19.* not new for the matter, not for the inward forme or kind, but the frame and fashion: a new spirit renewed in qualities, not changed in substance. And so the faithfull are said to put on the new man, which after God is created in holinesse and righteousnesse, *Ephes.4.24. Col.3.10.* And *in Christ neither Circumcision availeth any thing, nor uncircumcision, but a new creature, Gal 6.15.* that is, a new man refined, reformed, and renewed by God in Christ Jesus. And it may be, the renewed soule is called the new man, or new creature, because it is noble, beautifull, fresh and vigorous, never to wither or decay with age. And whatsoever we must understand by the new heavens and the new earth promised, *Isai.65.17.* and *66.22. Revel.21.1.* the title new seemeth to import the admirable excellencie and continuance thereof, never to alter or decay, but to remaine before the Lord.

Ezek.18.31.

Eph.2.15.

In all these respects the Covenant of Grace is fitly called the new Covenant or Testament, *Jer.31.31. Heb.8.8. 2 Cor.3.6.* for it is divers from that which God made with the Fathers before Christ, most necessary and excellent, never to wax old, or to decay. By it a new light of the doctrine of the Gospell shined to the world, it had new worship, new adoration, a new forme of the Church, new witnesses, new tables, new Sacraments and Ordinances, and these never to be abrogated or disanulled, never

to wax old. *Heb.*8.13. and it was established after a new manner, by the bloud of the Mediatour. It is called a Covenant of peace, an everlasting Covenant, which shall not be removed: the Covenant of my peace, *Ezek.*36.27. and 34.25. *Isai.*54.10. and 55.3. *Heb.*13.20. *Isai.*61.8. It is called a Covenant and a Testament. A Covenant in respect of the manner of agreement; a Testament in
Heb.9.16. respect of the manner of confirming. A Covenant in respect of God; a Testament in respect of Christ, who being appointed of the Father Lord and Prince, with full possession of all things necessary to Salvation, died as Testatour, and confirmed by his death the testamentary promise before made, of obtaining the eternall inheritance by the remission of sinnes. *John* the *Baptist* by the light of preaching was greater then the Prophets, that had gone before him: but properly he was not a Minister of the new Testament, as it differed from the old: wherefore a middle place
Matth.11.11. is rightly assigned to him, being the forerunner of Christ to prepare the way before him. From the birth of Christ, the things foretold in the old Testament pertaining to the constitution of the new, began to be fulfilled; and that first by his comming in the flesh, afterwards by his administration, and then by his death: by whose death the old Testament was abolished, and the new did succeed in the roome thereof. The old Testament was abolished by the death of Christ in right, but not in act. For before the promulgation of that innovation by the sound of the Gospell, they amongst the Jewes that did beleeve in Christ were true beleevers, though they were zealous for the Law: but after the do-
Act.20.21. ctrine of grace was sufficiently published, they that obstinately did cleave to the shadowes and Ceremonies of the Law, did re-
Heb.13.10. ject the promise and Covenant in Christ. So that properly the beginning of the new Covenant is to be fetched from that time, wherein Christ hath fulfilled all things, which were shadowed of him in the Law, or foretold in the Prophets, that is, after that Christ was corporally ascended into Heaven, and had sent downe
Act.2.3,4. the holy Spirit in the visible shape of fiery tongues upon his Apostles, at the solemne feast of Pentecost; For the summe of the Gospell or new Testament is this, that the Ceremoniall Law is ceased, and the use of the Law (whereby we were kept in bondage untill faith was revealed) abolished: and that Christ being already crucified, dead, buried, and received into Heaven, remission

of

of sinnes in his bloud is clearly, plainly and openly propounded, offered and given to all them that by true and lively faith doe beleeve that he is Christ the Lord and Saviour, and that the Spirit of Adoption is sent into their hearts, who by firme affiance and confidence doe rest in the Redeemer, that being taught of God they stand not in need of the legall pedagogie. Surely, that doctrine concerning faith in Christ, cannot strictly be called the Gospell, which did take place, the Mosaicall worship as yet in force, and that by the approbation of Christ, those things not being fullfilled as yet, which were preached in the Gospell. For the Gospell is a message of good tidings or things past, which affect the heart with singular joy and chearefulnesse. And as the old Covenant was not promulgated without great pompe upon Mount Sinai, the people of Israel hearing and beholding, and swearing unto it, *Exod.*19.18. and 20. so it was meet that the New Testament, should be published on a solemne set day, in the assembly almost of all Nations, with great splendour and glory, as it was on the feast day of Pentecost. And before that time the doctrine concerning faith was of that sort, that men were rather called to the future Kingdome of God, then commanded to rest in the present state of things. *John* the *Baptist* put over his hearers to Christ, *Joh.*1.26,27. *Luke* 3.16. *Mark* 1.7,8. *Matth.*3. 11,12. Christ invites men to the Kingdome of Heaven, that is, the Evangelicall Government of the Church, as future at hand, but not yet present. *Matth.*4.17. *Mark* 1.15. Nay, after he was risen from the dead, although he professe openly and plainly to his Disciples, that all power was given unto him in Heaven and earth, and he command them to preach the Gospell to every creature, *Matth.*28. 18,19. yet he gives them a charge to tarry at Jerusalem, to waite for the accomplishment of the promise concerning the solemne sending of the holy Ghost, and to be endued with power from above, *Luke* 24.49. as if they were designed before, but then to be inaugurated, and by extraordinary gifts, many hearing and beholding, openly to be approved. The dayes immediately following the death and resurrection of Christ, were the dayes of the Churches widowhood, wherein she sate (for a while) destitute and comfortlesse, and barren, having neither power to beare, nor to bring forth children. But within ten dayes after Christ, the Lord, the Bridegroome of the Church, had ascended from earth to Heaven in

glory, the holy Ghost came downe upon the Apostles in visible shape, in token that Christs Church was now betrothed unto him, and had received strength to conceive and bring forth, and breasts repleniſhed with plenty of Milk to nouriſh and feed her children. This was as the Solemnization of the Marriage, and then did the barren begin to rejoyce, that she should be the mother of many children. From this time properly the New Testament tooke its beginning.

The nature of this Testament stands principally in three things. 1. In the kinde of Doctrine, plaine, full, and meerly Evangelicall. 2. In freedome from the curse of the Law, and freedome from Legall Rites. 3. In the amplitude and enlargement of the new Church, throughout all Nations of the world.

It may be described, the free Covenant which God of his rich grace in Jesus Christ incarnate, crucified, dead, buried, raised up to life, and ascended into Heaven hath made and plainly revealed unto the world of Jew and Gentile, promising to be their God and Father by right of Redemption, and Christ to be their Saviour; to pardon their sinne, heale their nature, adopt them to be his Sonnes, protect them from all evill that may hurt, furnish them with all needfull good things spirituall and temporall, and crown them with everlasting glory in the world to come, if they repent of their iniquities, beleeve in Christ and through or by Christ in him, and walk before him in sincere, constant and conscionable obedience: which he doth inwardly seale by the witnesse of the holy Spirit, who is the earnest of their inheritance, in the hearts of the faithfull; and ratifie and confirme by outward seales universall, plain, easie, and perpetuall.

The Author of this Covenant is God in Jesus Christ: for none can make these promises but God, none can make them good but his Highnesse. Therefore the Lord doth evermore challenge this unto himself, that he is the maker of the Covenant: And as it is called our Covenant in respect of the conditions required, *Zech.* 9.11. So it is called the Lords Covenant, because he hath made, and will establish it. *If ye can break my Covenant of the day, and my Covenant of the night*, &c. *Then may also my Covenant be broken with David my servant.* Christ also as Mediatour is both the foundation and Author of this Covenant, as he is appointed of the Father

Jer. 31.1,31, 32,33.

Jer. 33.20,21.

ther Lord and King, advanced at the right hand of God to give repentance and remission of sinnes unto Israel, and as Testatour he hath confirmed the Covenant by his death. But of this in the next Chapters. Heb.9.16.

God is both the Author of this Covenant, and one partie confederate. Fathers, we know, seldome frame Indentures, thereby to bind themselves what they will doe for their children, if they will be obedient, but by right of Fatherhood they challenge of them their best service: Lords and great personages seldome indent with their free servants what preferment they shall expect after some terme of service and attendance, but if they look for reward, they must stand at their courtesie. But our Lord and Master, to whom we owe our selves by right of Creation, who might take advantage against us for former disobedience, is content to undertake and indent with us, and by Indenture to bind himself to bestow great things and incomprehensible upon us, if we will accept his kindnesse and bind our selves unto him in willing and sincere obedience.

If you demand a reason of this dealing, none can be given, but the meere grace and rich mercy and love of God. *Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake. I will cause you to passe under the rod, and I will bring you into the bond of the Covenant, &c. And ye shall know that I am the Lord, when I shall bring you into the Land of Israel, &c. And there ye shall remember your wayes, and all your doings, wherein you have been defiled, and ye shall lothe your selves in your own sight, for all your evils that you have committed. And ye shall know that I am the Lord, when I have wrought with you for my Names sake, not according to your wicked wayes, nor according to your corrupt doings.* Ezek.36.22. Ezek.20.37. 42. 43.

Man can doe nothing of himself to procure his spirituall good. In spirituall things it fareth with him much what as with a child new borne into the world, which being naked can neither provide cloathes, nor being provided and laid by him, can put them on: for man destitute of all spirituall goodnesse, can neither move to helpe himself, untill it be freely bestowed, nor manage and wield it well, when it is of grace vouchsafed, without direction and assistance from God. And there is as little worth or dignity in man to move God to promise him help, as there is ability in man to procure help. There is nothing in man to move God to shew

ſhew mercy, but only miſery, which might be an occaſion, but can be no cauſe, either why mercy is promiſed, or ſalvation granted. If man had not fallen from grace and ſtate of Innocency, God had never ſent his Sonne to redeeme him, nor ſhewed mercy reaching to the pardon and covering of his iniquity: If he had not loſt himſelf, Chriſt had never come to find and reſtore him; if he had not wounded himſelf, he had not been healed and repaired of grace. Man then is a ſubject on whom God beſtowes grace, and in whom he works it; and his miſery an occaſion that the Lord took of manifeſting his mercy in ſuccouring and lifting him up out of that diſtreſſe: but the free grace and love of God is the ſole cauſe of what the Lord hath promiſed in this new Covenant, and doth give according to promiſe.

And though the old and new Covenant be of the ſame nature, and from the ſame fountaine, yet the new Covenant is preferred above the old, as farre as Sunne-light before Torch light, in this, that God who makes the Covenant hath more fully manifeſted the riches of his grace and ſuperaboundant love in Jeſus Chriſt, the brightneſſe of his glory and engraven forme of his perſon, to the federates of the new Teſtament. In the old Covenant the Lord had made it knowne, that he was mercifull and gracious, ſlow to anger, aboundant in goodneſſe: But in the new Covenant he doth moſt familiarly reveale himſelf to be the God and Father of our Lord Jeſus, and in him the Father of the faithfull: which moſt ſweet and pleaſant name doth breathe out unſpeakable love and tenderneſſe.

Again, though the ancient federates had ſome knowledge of Gods Attributes, as an introduction to the Covenant of Grace, yet they never knew that tranſcendency of Gods love, which is brought to light in the new, mentioned in theſe and ſuch like paſſages of Scripture: *Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sonnes of God.* 1 Joh. 3. 1. *God ſo loved the world, that he gave his only begotten Sonne: that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life.* Joh. 3. 16. *He ſpared not his own Sonne, but delivered him up for us all: how ſhall he not with him freely give us all things.* Rom. 8. 32. *Who will have all men to be ſaved, and to come unto the knowledge of the truth. For there is one God, and one Mediatour betweene God and man, the man Chriſt Jeſus.* 1 Tim. 2. 4, 5. They that ſeek to ſtretch this ſpeech of the Apoſtle to the fur-

theſt,

theſt, doe yet confeſſe it is ſpoken of the times of the Goſpell: and that appeareth evidently by the reaſon of the Apoſtle, confirming that ſaying, that God will that all men be ſaved, from this, that God is the God of all men by Covenant, and Chriſt the Mediatour of all men in Covenant, and by the Goſpell, the Word of truth, the ſaving truth of God was brought unto all in Covenant. Beſides, in the old Teſtament the Doctrine of the Trinity of perſons in the unity of the God-head was more obſcurely taught: but in the new Teſtament we are clearely and moſt comfortably aſſured, that the Father, Son, and holy Ghoſt do ſweetly conſpire to perfect the Salvation of the Faithfull, and confirme unto them the promiſes of the Covenant; *There be three that beare record in Heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one. Goe ye therefore and teach all Nations, baptizing them into the Name of the Father, and of the Sonne, and of the holy Ghoſt.* If in the mouth of two or three witneſſes every word muſt ſtand: why ſhould a Chriſtian queſtion or doubt of the promiſes of mercy made in the Covenant, aſſured unto him by the Father, Sonne and holy Ghoſt. God the Father promiſeth, that in his only begotten Sonne, he will be a mercifull Father to all Believers, that he will give him to them for a Redeemer, accept his ſatisfaction for them, give them his Spirit, and beſtow upon them righteouſneſſe and ſalvation. The Sonne doth promiſe, that he will be Redeemer of the faithfull, by doctrine, merit, and efficacy; that he will deliver them from the power of Satan, bring them into perpetuall favour with God, waſh them from all the filthineſſe of their ſins, and be unto them, as he is made of the Father, Wiſedome, Righteouſneſſe, Sanctification and Redemption. The holy Ghoſt doth promiſe, that being redeemed by the bloud of Chriſt, by the preſence of his grace, he will cleanſe them from all inherent ſinne, and repaire the Image of God in them: leade them into all truth and holineſſe, inable them to cry, *Abba Father*, ſeale them for the Lords, and abide with them by his grace and comfort as an earneſt of the inheritance, untill the redemption of the purchaſed poſſeſſion.

1 Joh. 5. 7.

Matth. 28. 19.

This Covenant was ſtricken with all Nations, or the world in oppoſition to the Jewiſh Nation: for now the promiſe made to *Abraham* was fulfilled, *In thee ſhall all Nations of the earth be bleſſed:* now the prophecies touching the calling of the Gentiles,

Gal. 3. 8.

Iſai. 44. 6.

and bringing them to the Sheep-fold of Christ, were accomplished: now the Apostles were sent forth to preach the Gospell to every creature: and God gave such a blessing unto the Word, that by their preaching a great part of the habitable world was converted unto the faith. *Now upon the Gentiles was powred out also the gift of the holy Ghost, Christ having broken down the partition wall betwixt Jew and Gentile, and abolished in his flesh the enmity, even the law of Commandements, contained in Ordinances, for to make in himselfe of twaine, one new man, so making peace.*

Matth. 28. 19. Mar. 16. 13. Rom. 1. 16. Col. 1. 6, 23. Act. 10. 45. Eph. 2. 14, 15.

The Covenant of promise was first made with *Adam* and his posterity; not with him as the common parent of all mankind, and so with every man that should come of his loines howsoever in all generations: but with *Adam* as a beleever, and his posterity untill by wilfull departure from the faith they should discovenant themselves and those that did proceed from them. In like manner it was made with the Patriarchs, with *Noah*, and his posterity: then with *Abraham* and his family; afterwards with one selected Nation: but under the Gospell all Nations are brought into the bond of the Covenant. All nations, I say, but not every one in every nation, nor every nation in all periods of that time. For many nations have lived, we know, for a long time in infidelity, without the Gospell, without God in the world, aliens from the Common-wealth of Israel, and strangers from the Covenant of Grace. And we find the Apostles to make a manifest difference betwixt the people of God and unbelievers, so that all in their dayes were not admitted into Covenant, though the Gospell was preached unto them. For they that be in Covenant are in phrase of Scripture the people of God, that is, such with whom God hath contracted Covenant, and who in like manner have sworne unto the words of the Covenant, God stipulating, and they accepting the condition. God as an absolute Soveraigne hath right and authority over all men: but in a certaine and peculiar reason they are called his people, who receive his Commandement, and acknowledge him to be their Lord and Saviour. And these be of two sorts; for God doth make his Covenant with some externally, calling them by his Word, and sealing them by his Sacraments, and they by profession of faith and receiving of the Sacraments oblige themselves to the condition required: and thus all members of the visible Church be in Covenant.

2 Cor. 6. 14, 17.

With

With others God doth make his Covenant effectually, writing his Law in their hearts by his holy Spirit, and they freely and from the heart give up themselves unto the Lord, in all things to be ruled and guided by him. And thus God hath contracted Covenant with the faithfull only. The first sort are the people of God outwardly or openly, having all things externall and pertaining to the outward administration. The second are the people of God inward or in secret, whom certainly and distinctly the Lord only knoweth. Experience hath confirmed it, that in the dayes of the Gospell, the Church of Christ hath sometimes been shut up within narrower bounds and limits, sometimes it hath spread it seife over the face of the earth more gloriously, and so much was plentifully foretold in the Scriptures, that such as lived in the times of that great apostasie and falling from the faith, might not be offended at it. What the state of Gods Church shall be in these latter dayes, time will manifest more certainly then we can yet define: but some Divines are of opinion that the bounds thereof shall extend further, and the glory thereof be greater then ever heretofore. And this is not improbable: for *When the seventh Angel sounded, there were great voices in heaven, saying, The Kingdomes of this World, are become the Kingdomes of our Lord and of his Christ, and he shall raigne for ever and ever*; which accordeth with that of *Daniel, Behold, one like the Son of man, came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neere before him: And there was given unto him dominion and glory, and a Kingdome, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not passe away, and his kingdome that which shall not be destroyed.*

Rom. 2. 28.

Apoc. 11. 15.

Dan. 7. 13, 14.

Chap. II.

Christ the Mediatour of the New Testament for whom he died and rose againe.

Christ Jesus incarnate is the Mediatour of the new Testament, a reall Mediatour, a fit middle person betwixt God and man: a Mediatour and Testatour both, who hath confirmed the Testament with his bloud. But seeing the Covenant is

made in Christ, and Christ died in some sort for them that be under the Covenant, it will not be out of place first to shew for whom Christ died and rose again, and then how Christ is the Mediatour of the New Testament, and what is the exaltation and Prerogative of the new above the old Covenant in that respect.

Touching the first there be two main opinions of Divines. The first sort hold, that he died for all and every man with a purpose to save. But in the explication of their Tenent they adde. 1. That Christ died for all men considered in the common lapse or fall, but not as obstinate, impenitent, or unbelievers. Christ died not, say they, for *Cain* and *Judas*, as such, or as they should perish, nor for *Abell* and *Peter* as faithfull, in respect of the impetration of Salvation: but without difference for them considered in the common state and condition of the fall and sin. 2. That Christ died for all men in respect of the impetration of Salvation, but the application thereof is proper to believers. 3. That Christ died not to bring all or any man actually to Salvation, and make them partakers of righteousnesse and life; but to purchase salvabilitie and reconciliation so farre, as that God might and would, *salva justitia*, deale with them upon termes of a better Covenant, which might well stand allthough it should be applied to no man, no man should be reconciled or saved by Christ, God should have no Church on earth, or Saint be crowned with glory in heaven. 4. That Christ hath purchased salvabilitie for all men, but faith and regeneration he hath merited for none: because God is bound to give that which Christ hath merited of him, although it be not desired or craved. *Exam. Censur. Cap.8. pag.95. & Cap.7. pag.87 & Respons. ad specul.* 11.107. Other positions they hold, which hang not together, nor agree with that which hath been mentioned; as that God neither would, nor could by right condemne any man for the sinne of *Adam*, and that Originall sinne so called, is properly neither sinne, nor punishment: And then if Christ died for mankind in the common lapse, he died for them that never had sinned, nor deserved punishment. Againe they teach that all Infants, whether of believing or Infidell parents, dying without actuall sinnes committed in their owne person, are restord into the favour of God, regenerated and saved: and that because God hath taken all mankind into the

Corvin. in Mol. cap. 28. Sect. 1. & 4. & 20.

Resp. ad Epist. Minist. Walak. pag. 51. Armin. Worst. part. Secunda necess. Resp. Synod. declar. sent. remonst. circa Art. Sect. de morte Christi. Thomson. diatr. cap. 4. Corvin. in Mol. cap. 27. Sect. 4. & cap. 12. Sect. 25, 26, 27.

Exam. Cens.

Corvin. in Mol. cap 28. Sect. 13, 14.

the grace of reconciliation, and entred into a Covenant of grace with *Adam* and all his poſterity. But then Chriſt died for all mankind in reſpect of impetration and application both: and by his death hath actually reconciled all mankinde unto God, merited actuall regeneration for them, and purchaſed Salvation, if after they be poſſeſſors of theſe ſpirituall bleſſings, they doe not fall from them and ſhake them off by impenitency and infidelity. For *Adam* and *Eve* excepted, mankind cannot be conſidered in the common lapſe, but as infants only. Further they affirme, that Infants have refuſed grace in their parents, grandfathers, anceſtors, by which act they have deſerved to be forſaken of God: which how it can ſtand with their generall poſition, or that laſt mentioned, I cannot conceive. Laſtly, they teach, that Chriſt died for the impenitent and unbelievers: for thus they reaſon, If Chriſt died for all whom he came to ſave, and came to ſave unbelievers, as his words are, I came not to judge, but to ſave, then he died for unbelievers. How they accord theſe things, I cannot finde; but if we take things as they lay them downe, it will plainely follow, that Chriſt died for all mankind in reſpect of impetration only, and that he died for them in reſpect of impetration and application both; that he hath not actually reconciled them unto God, and that he hath purchaſed actuall reconciliation; that he died not for the impenitent or unbelievers in reſpect of impetration, and that in reſpect of impetration only, he died only for ſuch. And all this can hardly be reconciled with that they have in their *Script. Synod. declar. ſent. Rem. circa Art. 2 Gratia hæc impetrata eſt peccatoribus quatenus in communi lapſus & peccati ſtatu aliiſq; peccatis, excepta ſola impenitentia, conſiderantur, &c. Sicut fidelibus, qua talibus, fructus impetratæ gratiæ propriè obtingit, ita infidelibus & rebellibus, qua talibus, gratia impetrata non eſt, &c.* & *pag.* 312.

Arm. Reſp. ad ad Art. 13, 14.

Armin in Perk. pag 4.

The ſecond ſort of Divines diſtinguiſh the ſufficiency and efficiency of Chriſts death. In reſpect of the worth and greatneſſe of the price he died for all men: becauſe it was ſufficient for the redemption of every man in the world, if they did repent and believe: and God might without impeachment of juſtice have offered Salvation to every man in the world upon that condition if it had been his pleaſure. In the efficiency, as every man, or any man hath fruit by the death of Chriſt, ſo Chriſt died for him. But this is not of one kind: ſome fruit is common to every man; for as

Christ is Lord of all things in heaven and earth, even the earthly blessings which infidels injoy, may be tearmed fruits of Christs death. Others proper to the members of the visible Church and common to them, as to be called by the word, injoy the Ordinances of grace, live under the Covenant, partake of some graces that come from Christ, which through their fault be not saving: and in this sence Christ died for all that be under the Covenant. But other fruits of Christs death according to the will of God and intention of Christ as Mediatour, be peculiar to the sheep of Christ, his brethren, them that be given unto him of the Father, as faith unfained, regeneration, pardon of sinne, adoption, &c. and so they hold, Christ died efficiently for his people only in this sence, namely, so as to bring them effectually to faith, grace and glory.

Heb. 2.9. Now let us come to examine what the Scriptures teach in this particular. The Apostle writeth expressely, that by the grace of God Christ tasted of death for all men or distributively for every man. Some referre this to the sufficiency of Christs death: but all men, cannot be referred to man-kinde considered in the common masse or lapse: for the words must be understood of the death of Christ as it was suffered in time, and not as it was decreed of God, and of men considered as at that time. But at what time Christ suffered, mankind could not be considered as in the transgression of our first Parents. The Jewes were of opinion, that Christ the Messiah was promised a Saviour to them only. How, to impetrate Salvation? No, but to be applied as in Covenant. Now to beate downe their pride, the Apostle saith, Christ tasted of death for all, &c. both Jew and Gentile, who stood in relation by virtue of the Covenant, as the Jewes did. So that the Apostle speakes of the application of Christs death, which is not absolutely common to all and every man in the world: and by every man is meant, every man who heareth, receiveth, and is partaker of the fruit and benefit of Christs death offered in the word of reconciliation: every man who is under the new Covenant, as it is propounded of God in the Gospell and accepted of them. But every man under the new Covenant, as he is under the Covenant, is partaker of the fruit & benefit of Christs death. That the passage is to be understood of them that apply and possesse the fruit of his death, is manifest by divers reasons from the verses precedent and subsequent.

The

The world to come, verse 5. may well be that all, or every man for whom Christ tasted death: but that world to come is that happy age, which the Prophets did foretell should begin at the comming of Christ, whose accomplishment or fulfilling we expect as yet. They for whom Christ died are in the same Chapter described to be one, that is, of the same nature and spirituall condition with Christ, to be his brethren, such as trust in God, the children of God given unto Jesus Christ, the generation or posterity of Christ, as the Prophet speaketh, whom Christ tooke by the hand and lifted up from their fall, the seed of *Abraham*. But these things agree to them only that possesse the fruits and benefits of Christ, for whom he died by way of application. If the maintainers of universall redemption consider their owne grounds, it will be hard to fit this Text to their purpose: or rather from them the former exposition may be confirmed. For either by all men, they must understand mankind in the common lapse, as fallen in *Adam*, and then Christ by his death hath restored them into the favour of God, they stand actually reconciled, they be regenerated, and if they die before by actuall sinne committed in their owne person they fall from that estate, are undoubtedly saved: or they must understand all men considered as obstinate, impenitent, rebellious, unbelievers. And then Christ died for all, and every man as obstinate, impenitent and unbelievers: which I cannot find that any of them hath or dare affirme: or by all men they must understand all beleevers, who apply and possesse the benefits of Christs death, which is that we affirme. They say (how truly I dispute not) his dominion over all men, that they are bound to obey him, and live unto him, is grounded upon his dying for every one. But if that be granted, is it not necessary that his death should be applied to every one in some sort, at least made knowne unto them in the word of life? For men are bound to obey and live unto Christ, as they will grant, not because he hath impetrated righteousnesse and salvabilitie, but because he hath entred into Covenant with them, made knowne unto them the way of life, imparted unto them his blessings, and they have accepted of the condition, and received him to be their Saviour.

Beza an not. in Heb. 2. 5. *Corvin. in* Mal. cap. 29. § 1. Heb. 2. 10, 11, 13 Isa. 53. 10. Heb. 2. 16.

And these words, By the grace of God, I should thinke, import more to them, then that velleity or common mercy, or generall affection of doing good, which *Armin.* and *Corvin*, make naturall

naturall, and (as they teach) God beareth towards them that he hateth, *Corvin. in Molin. cap. 29. Sect. 2.* which was the cause why he gave Christ to die for all men: even that free-grace and love, whereby he quickens them that were dead in trespasses, and saveth them that believe, *Ephes. 2. 5.* As for the particle *All* or every one, examples are usuall in Scripture where it is used with fit limitation, though neither all precisely, nor the most part be signified, and that confessed by all sides. But what need paralell places to prove it may be, when the circumstances of the text shew it must be limited, and they that most presse universall redemption are enforced to acknowledge a limitation in this matter.

Heb. 2. 6. It is objected, that the holy Ghost speaketh generally in the beginning of the Chapter, *What is man?* But how to frame any reason from those words to disprove the former limitation I see not. For this word man designes the nature of man in generall, but with relation to the person of Christ, and is spoken of the nature of man, as to be united to the person of Christ, and alleadged by the Apostle to prove, that the world to come, is put in subjection unto him as man. And if it be extended further then to Christ as man, it must be restrained unto the faithfull, to whom that which followeth may be applied by communication and fellowship with Christ.

Heb. 2. 6, 7. Phil. 2. 9. Joh. 3. 35. Mat. 11. 27. Againe, it is objected, that Christs dominion over all is grounded on his death: but if that be granted, it is not necessary his death should be simply for all men. For the Apostle speaks of Christs dominion, not only over all men, but over all things, the Angels themselves not excepted: but it was not requisite, Christ should die for all things, even for the Angels, as they themselves confesse. His power extendeth it selfe unto all creatures, to whom he can command obedience at his pleasure, and unlesse they performe it, inflict punishment. For he is made Lord of the world, and all power is given unto him in heaven and earth. Christ hath Soveraignty over all things, and doth rule over all men, the faithfull to life, the unfaithfull to death, *Corvin. in Molin. cap. 12. § 26.* This dominion of Christ stands well with reason, is consonant to the Scripture, but was not purchased by his death simply for them.

Lastly, It will be said, the Apostle threatneth punishment for not receiving or retaining Christ, and exhorteth to care of it, which argueth generall purchase, or else such exhortations and threatnings would be without force. Touching the thing it selfe, it is freely

freely acknowledged that the sufficiencie of Christs death and greatnesse of the price was such, that God might *salva justitia*, not only invite all man-kind to come unto Christ, but also bring them unto faith and salvation by him, if it had seemed good unto him in his infinite wisdome: and the efficiencie of it so great, that God doth seriously invite many that live in the visible Church to come unto Christ and bestow many spirituall gifts and graces upon them, by their own fault unavaleable, to whom he doth not give grace to repent and believe unfainedly. But exhortations and threatnings argue not that generall purchase in question. For the obstinate and rebellious, they whose eyes are closed and hearts hardened, least seeing they should see, or hearing they should heare, and be converted; even they are exhorted to repent, and threatned for their impenitencie: but I have not found, that the purchase was made absolutely for all such as such. For some rebellious, I can beleeve that Christ hath purchased not salvabilitie alone, but faith, regeneration, pardon and salvation, because it is written of Christ, That he is *ascended on high, and hath led captivity captive, and hath received gifts for men, yea for the rebellious also, that the Lord God might dwell among them*: or as *Piscator* renders it, thou hast led captive the rebellious, that they might dwell with the Lord God. But the maintainers of universall redemption have not undertaken as yet to proove generall purchase for all and every obstinate, rebellious and treacherous revolter from the Lord. In this place the objection is more vaine: for the Apostle might well speake of the application and possession of the fruits of Christs death, when he exhorteth them that had heard and received the word of truth, to retaine and keepe that which they had heard. Exhortations and threatnings both are usefull to them who have not received the truth: for God is pleased by such means to worke what he doth exhort men unto: and to them who have received the truth, and doe possesse the benefits of Christs death, that they might continue and persevere. And may we not argue more probably, that seeing they are exhorted to take heed to the things they had heard, therefore salvation had been preached unto them, and in some sort received by them. *God so loved the world* (as we reade in the Evangelist) *that he gave his only begotten sonne, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Sonne in-*

Psal. 68. 18. *Atq; etiam rebelles, captivos duxisti, ut habitent eum, Iah Deo.*

Joh. 3. 16, 17.

Joh.3.16.47.

to the World to condemn the World: but that the World through him might be saved. And, *I came not to judge the World, but to save the World.* Here the motive from which the gift of Christ is derived is common love. The word *World* cannot be taken for the elect only: for then it will be as if it had bin said, God so loved the elect, that he gave his only Sonne, that whosoever of them believed in him should not perish. The world that Christ came to save, was that world into which he came; and that comprehended both beleevers and unbelievers: and in the same place, it is divided into them that shall be saved, and them that shall be damned: and there should be no force of reasoning in the latter place, if the world did not comprehend unbelievers under it. Thus these passages are urged for universall redemption. But the principall texts speake plainly of the daies of grace, when God sent his Sonne into the world, and when according to the propheſies and promiſes made before, the Gentiles were to be called to the faith, added to the Church, and received into Covenant. And the world is taken *communiter & indefinitè*, for the world, as it is opposed to the Jewish Nation alone, not *universaliter pro singulis*, for every man in the world of what time or age soever, or of this time in speciall. The sence then is, *In the fulnesse of time*, God manifested so great love unto the world of Jew and Gentile, not of the Jew alone, *That he gave his only begotten Sonne*, and in the Ministery of the Gospel, seriously invited them to beleeve, and entered into Covenant to bestow life and happinesse upon condition of their unfained faith on Jesus Christ. As God loved *Israel*, whom he chose to be his peculiar people under the old Testament: so in the times of grace he extended his love to the world of Jew and Gentile. And as amongst the Jews God manifested so much love to the body of that Nation, as to enter into Covenant with them, and vouchsafe unto them the meanes of grace, but unto some he shewed more speciall love, so as to call them effectually, and make them heires of salvation: In like manner in the last times or daies of the new Testament God manifested so much love to the world, as it is opposed to the Jewish Nation, as that in the ministery of the Gospell he entreated them to be reconciled, and entered into a Covenant of peace with them: but unto some he bare and manifested more peculiar love, in that he called them effectually, and made them heires of life. Nevertheless, when these Texts be expounded

The particle Who, is never distributive of the subject to which it is attributed. See Revel.2.25 26. 2Cor.5.15.

Isa.54 5. *Deus totius terræ vocabitur.* Vt 1 Joh.2.2. Joh.4.42 *Rupert, Tuit. in* Joh. *Mundum sanè quem dilexit Deus, humanumgenus accipimus, id est, vivos & mortuos; mortuos, scil. qui venturum in fide expectaverint: vivos, qui in illum, sive ex Iudæis, sive ex Gentibus, credituri erant.*

ded of the daies of grace, or times of the new Testament, we must not conceive, that all men now called Gentiles, were in former ages of the Church utterly cast off, and shut out of Covenant, or that the gift of Christ to Jew and Gentile is so restrained to the daies of grace, as that he was not given to the faithfull, whether Jew or Gentile, in all ages: but that the transcendent love of God in giving his Sonne to die, and in him receiving the world of Jew and Gentile into the new Covenant is peculiar (specially after the distinction of Jew and Gentile) to the times of the Gospel. This might easily be confirmed, both for the substance of matter, and the sence of these passages, out of their writings that be the stiffest maintainers of the point in hand. See *Vorst. Parasc. cap.* 4. & 7. *Corv. in Mol. cap.* 31. § 33. *Exam. censur. cap.* 8. *Vorst. de Deo not. ad disput.* 1. Now then let us compare their position, and those texts together, and see whether they consent or dissent one from another.

First, The love wherewith God so loved man fallen, as to give his Sonne to die (I speake according to their opinion) is common to all men; an incompleate will and affection, whereby God loved them as men; or a volition and intention of being reconciled. But the love mentioned in this text is a love speciall to some ages and some men, not common to every man in all ages. It was a speciall love, whereby the Lord loved the Jewes as his peculiar treasure, above all Nations of the earth, in the time of the Law, *Deut.*7 6. & 10.14. & 26.6. & 32.8. 2 *Sam.*7.23. 1 *King.* 8. 53. *Psal.*33.12. & 100.3. & 143.5. And it is a speciall love, not common to all ages, much lesse to every man in every age, whereby the Lord hath loved the world of the Gentiles, in the daies of the Gospell, to take them for his people. And this love is true love, though many pervert the grace of God to their owne destruction.

Secondly, The world for which Christ died was man-kind considered as fallen in *Adam*; for unbeliefe followeth the death of Christ, cannot be precedent to it. But here the world comprehends unbeleevers and impenitent in respect of their present state: and not such only as may fall into unbelief and impenitencie: even such impenitent and obstinate, as the Scripture saith, could not believe, *Joh.*12.39.

Thirdly, The world for which Christ died, (as they teach)

doth comprehend every particular man, of what estate or condition soever, in what age of the world soever. But the world in the text doth not comprehend all men of all ages, nor every man of any age yet passed, but the world as it is set against the Jewish Nation only; not comprehending every particular man of the Jewes or Gentiles, but so many, and so considered, as they give reason of that opposition. Looke in what respects God is said to have chosen the Jewes to be his peculiar people in the time of the Law, but now in times of the Gospell to love the world in opposition to that peculiar favour at that time manifested to them alone, in that sence is the world of Jew and Gentile to be understood, and so many comprehended under it.

Fourthly, They say, Christ died for the world in respect of impetration or acquisition of righteousnesse, not of the application of his death. But this world which God so loved, was called by the Gospell, and did enter into Covenant with God, and God with them: The world which Christ came to save was a world in Covenant, and whereunto he preached peace: and so the death of Christ was applied unto them by the word and Sacraments, and received by them in respect of faith temporary and profession. For when God enters into Covenant with a people, and they accept the conditions, and give up their names unto God, they doe in a sort apply the death of Christ unto themselves; and possesse some fruits and benefits thereof. And therefore, either these passages must be interpreted of Gods giving Christ to die for the world in a speciall manner, or from them it may undeniably be concluded, that he died not for all man-kind. For that which in speciall love was given in peculiar manner to the world of Jew and Gentile in the times of the new Testament, that is not the effect of common love, given to all and every man in all ages; but God of his speciall love to the world of Jew and Gentile in the daies of the new Testament gave Christ to die for them: therefore of common love he did not give him to die for all man-kind of every age and condition. And seeing God loved some, and but some, according to the true sence of these places, so as to give Christ to die, that *Whosoever believeth in him should not perish*, &c. Yea some considered for the present in the state of impenitency, unbelief and obstinacy, and (it may be) given up unto a reprobate sence, whereas he cast off many Nations in former ages, much more particular

Deut. 9. 9. & 32 28.

ticular persons, who never proceeded so farre, continued so long in these sins as this world had done, must we not of necessity acknowledge some free election or choice according to the good pleasure of God? Certainly, it cannot be concluded hence, that Christ did equally lay down his life for all men without exception, to purchase for them actuall reconciliation on Gods part. It is here objected, that this world doth comprehend many impenitent and unbelievers, that shall not be saved, and if Christ died for one that shall not be saved, it followeth *à pari*, that he died for all. And it is true, as many be externally in Covenant, and have all outward things common with the faithfull, who be not true members of Jesus Christ: so also this world opposed to the Jewish Nation, called of God, and admitted into Covenant, doth comprehend many, which in deed and truth be not lively members of Jesus Christ. In like manner many, indeed wicked men and ungodly, living in the visible Church, and under the externall Covenant, are called the chosen of God, the people of God, Saints by calling, and so Christ died for them, efficiently, and by way of application, as they be within the Covenant made in Christ, and doe partake of those fruits and benefits of his death, which of themselves tend to salvation, but are perverted of them to destruction through their owne default. But others comprehended under the world, be faithfull indeed, living members of Jesus Christ, sealed by the Spirit, and for these Christ died efficiently in a peculiar manner, *scil.* to bring them to life and happinesse, as already they are called savingly and effectually to faith and repentance.

Josh. 24. 2. Psal. 100. 3. Isa. 43. 8. & 65. 1. Ezek. 16. 3.

Synod defens. sent Remonst. circ. Art. 2. pag. 301.

The argument *à pari* is of no weight, manifestly confuted both by Scripture and experience it selfe. For to many that perish is the word of Salvation sent, they receive it, professe it, rejoyce in it, live under the Ordinances of grace, be partakers of sundry graces of the Spirit: all which be speciall fruits of Christs death, speciall to some, not common to all men: and in which respects Christ is said to die for them. But to affirme the same things of every particular man in the world, is to offend against common sence. If Christ had died for one wicked man that perished, because he had been wicked, or for that reason, there had been some truth in the argument: but some fruits of Christs death are imparted to some although they be wicked, not because they are wic-

ked, or for that reason. Besides, it is one thing to say, Christ died for some that perish, as they partake the fruits of his death in themselves belonging to Salvation, which is granted, another to say, Christ died for all men, considered as fallen according to the will of God, and intention of Christ as Mediatour, with full purpose to purchase for them actuall reconciliation on Gods part, which is, that they contend for. So that this objection will be of no force, untill it can be proved, that impretation is application, they be in Covenant, who be not, nor never were in Covenant; they have the Gospell, who never heard of the Gospell; they have received the promise of Salvation, who are rejected and cast off of God, as aliens from the Covenant; Christ is amongst them, who never had possible meanes imaginable to come to the knowledge of the truth; and they are enlightned, and have tasted of the good word of God, and of the powers of the life to come, who all their life long have lived in ignorance and infidelity, and not heard that there is a Christ.

2 Cor. 5. 14, 15. *We thus judge* (saith *Paul*) *that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose againe.* Here the Apostle saith expressly, Christ died for all simply meant, in respect of the impetration of a new Covenant, and salvation according to that Covenant: common misery is concluded from this, that Christ died for all men: *sc.* that all were dead: which is universally true of every man. And upon this ground he exhorts men to live unto Christ, *scil.* that Christ died for all men. Some learned Divines not partiall referre this to the greatnesse of the price and dignity of Christs death, which was sufficient for the redemption of man-kind, if they did repent and believe: but the Apostle rather speaks of Christs death for all in respect of application, event, or effect: for all not simply, but for all to whom the fruit and benefit of Christs death is offered in the Gospel, and received by faith. Thus *Vorstius*, Christ died, and was raised up for all men in generall, if we consider the amplitude of divine grace offered in Christ: but in respect of the event or effect both are done for all the elect and believers only. And in this latter sence that phrase is used of the Apostle in this place. And this the circumstances of the text will plainly enforce. For he speaks of the death of Christ, not as it

See *Estium* in 2 Cor. 5. 14. pag. 586.

Vorst. in 2 Cor. 5. 14 *loc. com. Illud quoq; hic obiter notandum.*

was

was purposed and decreed of God, but as it was actually suffered by Christ, when the farre greatest part of the world, was for present state drowned in Infidelity and Idolatry, wherein they had continued a long time, being rejected and cast off of God. The end of Christs death and resurrection there named by the Apostle, sheweth it is to be meant of the fruit and application, that they which live, should not henceforth live unto themselves, but to him which died for them, that is, that by force of that communion which they have with him their head, being dead unto sinne, they should live unto righteousnesse. But that can agree unto none, who are not partakers of the fruits of Christ; none are fitted by grace to live unto Christ, but they that have put on Christ by faith. That *All* for whom Christ died, is that world, which God in Christ hath reconciled unto himselfe, not imputing their sins, *ver.* 19. whereby is meant the world of Jew and Gentile, of which we have spoken before in the fore-cited places, which must have the same meaning; and cannot be affirmed of the world universally according to that present state wherein it stood, when Christ suffered.

How then doth the Apostle conclude common misery from this, *If one died for all, then were all dead?* It may well be understood, of death unto the world and sinne, and not of death in sinne, as if he had said, if Christ died for all, then all that are his, are dead to sinne and to the world. The words and scope of the Apostle do both agree well to this interpretation. It hath been alleadged, that the words speake of a death passed, not present, as our translation sheweth, and so could not be understood of death unto sin. But *Vorstius* upon that very word noteth, that he understandeth all Christians in which the efficacie of Christs death sheweth forth it self, as they also by the example of Christ are dead to sin and the flesh. Confer *Rom.* 6. 2, *&c.* 1 *Pet.* 4. 1. Some foolishly understand this of the guilt of death, that the sense should be, because Christ is dead for all men, hence it is truly gathered, that all men are guilty of death; which is refuted in the verse following. This is *Vorstius* his censure of that interpretation. As for the words, seeing they speake of the death of Christ spoken in the time past, it was requisite these that intreat of the death of sin in them that be Christs, should be put in the time past also. And so the words doe more confirme, then weaken the interpretation.

Vorst. in 2 Cor. 5. 15. *Schol.*

It

It is further objected, that it will not agree with the argument of the Apostle, who by Christs death for all, could not prove all to be dead to sin, nor so much as all the Elect, or all at Corinth. And the drift of the place is to prove, not that all men simply are dead to sinne, for that is notoriously false, and was neither taught, nor confirmed by any Pen-man of holy Writ; nor that all the Elect, or all at Corinth are dead to sin; for he speaketh to the Church or faithfull in Corinth, not to the place, or inhabitants universally: but that the faithfull, who had believed in Christ, as himself and the converted Corinthians had done, and did for the present, were dead to sin, which he strongly confirmeth from the communion they have with Christ in his death and resurrection, that is, that Christ died for them in effect and event, that the vertue and efficacy of his death did shew forth it self in them.

If the other Interpretation be admitted, the consequence is good thus, Christ died for all believers, therefore all men by nature are dead in sin: for the state of believers before conversion is the same with the others: and if they by the merit, power and efficacy of Christs death be delivered from the guilt and dominion of sin, who so is not set free by the death of Christ from the power of sin, must needs be dead therein. Arguments not much unlike we have, 1 *Cor.* 15.22. *As in Adam all die, so in Christ shall all be made alive.* In the first part all simply, in the latter all with limitation, *scil.* that be in Christ must be understood. See Gal.3.22. And *Rom.*5.18. and 11.32. But of that there is no need to make many words, because the former interpretation is most naturall. The 15. verse they say, need not be restrained, because all are bound to live unto Christ. Whether all men be simply bound to live unto Christ, because he simply died for them, though his death had never been signified unto them, I will leave to another place: But the discourse of the Apostle is of them, for whom Christ died, and who believe in him, and in whom the efficacy of Christs death doth exercise it self. They that are dead with Christ should live unto God.

They object moreover, that reconciliation is predicated of the whole world, which is reconciled thus farre through Christ, that God will not deale with man as he might have done, to cast him away utterly without hope, so as he hath the Angels that sinned, but vers.19.

but he will accept of him upon termes fitting, according to a new Covenant. In which sense a Father is reconciled to his Son, a Master to his Servant, when he is content upon repentance, submission and amendment to receive him into favour. Upon this Text they would build a two-fold reconciliation, one generall (as some expresse it) another speciall; one not an actuall taking away of sins, not actuall remission of sins, not Justification, not actuall redemption of these or these, but an impetration of remission, Justification, and redemption, whereby God may, his justice not hindring, remit sins to men transgressours, which doth imply another member, to wit, reconciliation, justification and redemption actuall. *Arm. in Perkin.* §. 25. *pag.* 76. or a reconcileablenesse, whereby men might be delivered from the captivity of sin, or the necessity of thraldome and reconciliation, whereby they are delivered from captivity. *Voss. Hist. Pelagian. lib.* 7. *part.* 1. *thes.* 3. Others call it an actuall reconciliation on Gods part, and an actuall reconciliation whereby it comes to passe, that all sinners do actually please God. *Exam. Censur. cap.* 8. *pag.* 59. *Vorst.* in 2 *Cor.* 5. 15. and 1 *Joh.* 2. 2. Christ sufficiently and efficiently doth expiate the sins of all, and reconcile the world to God, *quantum in ipso est*, that is, as much as pertaines to the execution of his office laid upon him by his heavenly Father. What distinction they make of reconciliation, and actuall reconciliation, or reconcileablenesse and actuall reconciliation, the same may be made of redemption, remission of sins, justification, and adoption, regeneration and sanctification, so that we may distinguish of them also, that there is an actuall redemption and redemption, actuall remission of sins and remission, actuall justification and justification, actuall sanctification and sanctification. The terme actuall remission or reconciliation being set against reconciliation, as the distinct member, doth require, that reconciliation potentiall be understood, which may be called reconcileablenesse. And then Christ hath not obtained of the Father by his death, that he should remit sins, but that he hath power to remit them: he hath not obtained redemption, but a possibility of redemption, or the redemption purchased is a potentiall remission of sinnes: he hath not merited sanctification, but a right that he may sanctifie or sanctifiableness: he hath obtained also that God might pardon sin, as well as that man might be pardoned or reconciled; and notwithstanding any

Corvin. in Mol. cap. 28. §. 35.

redemption that Christ hath purchased, every man might perish, and be condemned for ever. But if reconciliation potentiall or a possibility of remission only be purchased by the death of Christ, how is this made actuall by application? If it be actuall and effectuall, why is it not applyed and given to every man? will not God give to every man, that which Christ hath merited and purchased for every man? The merit of reconciliation by Christ, and the application thereof must be distinguished: but for whomsoever eternall redemption is purchased, for them he hath obtained grace and glory, and upon them he will actually conferre that grace and mercy, sanctifying them to be a peculiar people to himselfe. *Heb.*9.12. *Matth.*1.21. *Joh.*4.14. Application is as necessary an effect of redemption or reconciliation purchased, as burning is of fire; and there can be no redemption, but of necessity it must bring application, both in respect of Gods justice, and Christs sacrifice. *Dan.*9.24. *Heb.*10.10,14. Therefore there is but one reconciliation, and that actuall and effectuall, though it may be universally proposed in the Gospell: and that particular actuall reconciliation is none other but that very same, which God *meritorie* and *impetratorie* hath proposed by the death of Christ. As for the present Text alleadged, reconciliation is not predicated of the whole world, taking the world for every man in the world, nor reconciliation put for reconcileablenesse. For it is manifest the Apostle speaks of the world as it was to be considered in the times when Christ suffered, or after, when in respect of present state the farre greater part were impenitent, if not obdurate sinners, aliens from the common-wealth of Israel, without God in the world: and I desire to see that Text of Scripture, where God is said to reconcile unto himselfe the whole world of impenitent and obdurate sinners, as such; or where we shall find, that all such be brought under a new Covenant. It is also as plaine, that he speakes of the surrogation of the Gentiles in the place of the Jewes, and is to be understood of the world opposed to the Jewish Nation. That world concerning whom the Lord had spoken before to *Abraham*, saying, *In thy seed shall all the Nations of the earth be blessed:* That world, which the Prophets foretold should be added to the Church, and given to the Messiah; This world, I say, which God hath promised to blesse, and adde to the Kingdome of the Messiah, he hath reconciled unto himselfe,

Eph.2.12. Rom.3.8,17. Gal.3.26. Eph.2.3,4.

Gen.12.3. and 18.18. Psal.2.8. and 22.27,28. Isai.11.9,10. Psal.72.11.

to

to wit, as they are blessed in *Abrahams* seed, actually and effectually.

This is the Priviledge of the New Testament, that God was in Christ reconciling the world unto himselfe, as is most apparent in the words next following, and hath committed unto us the word of reconciliation, and by the sentence it self; God was in Christ. But what is proper to the times of the New Testament cannot be attributed to every man in the world, even those that sate in darknesse and the shadow of death, before the light did shine upon them. The reconciliation here mentioned is actuall, effectuall, particular reconciliation, purchased by Christ, published by the Apostles to the world of Jew and Gentiles, and received by them in the Covenant of grace. For it is explained by the non-imputation, or remission of sinnes, (at least as one part or branch of reconciliation) which is a transient act, conferred in time, and inferreth a change of state and condition in the partie justified or reconciled, and of other reconciliation betwixt God and man the Scripture speaketh not. And it is to be observed, that the Apostle saith not, Christ hath purchased that God is reconcileable, or actually reconciled on his part, as if before he were irreconcileable: but God was in Christ reconciling the world unto himself, where the world is the subject or matter of reconciliation, which is changed in respect of state or condition, now received into actuall favour, whereas heretofore it lay under wrath. In another place the Apostle puts reconciliation by the death of the Sonne of God, and justification by Christs bloud for the same: where justification cannot be taken for possibility of justification, but for actuall justification by faith in the bloud of Christ, wherewith Salvation is joyned, whereby we are acquitted from the guilt and punishment of sinne: and so the justified or reconciled are opposed to sinners, ungodly and enemies. In respect of our antecedent state, we were enemies, when reconciled to God by the death of his Son: but by reconciliation we are received into grace, and of enemies made friends and sons. In these passages we cannot find reconciliation put for reconcileablenesse, nor predicated of all the world, nor all the enemies of God, nor in any other Scripture. For though

Synod. ubi supra.
Illi hoc loco per vocem Mundi, intelligantur, ad quos sermo reconciliationis pertinet.

Meritum Christi subordinatur gratiæ dilectionis generali, ex ea enim fluit ordinatio hujus medii, &c. non enim ut vellet nostri misereri fecit Christum, sed ut salva justitia nostri misereri posset. Stegma. pag. 54.
Rom. 5. 9, 10.

vers. 6, 8.

In Scriptura, ut sæpè res dicitur, quod paulò antè fuit, ut cæci vident, surdi audiunt, claudi ambulant, Matth. 11. 5. *ejusdem, qui prius miserè vexitabant in solo sterili,* Psal. 107. 36. Joh. 9. 17. *leprosus, qui jam mundus est,* Matth. 26. 6. *Virgo, quæ jam nupta.* Matth. 10. 35. *baculus, qui est serpens,* Exod. 7. 11. *publicanus, qui est Christi discipulus.* Matth. 10. 3. *& disci-*

pulus Christi, qui eum reliquit. Joh. 6. 66 *Sic contra sæpè in sacris literis res describitur, qualis futura est, non qualis nunc est.* Ephes. 5. 20. *Ita Christi oves dicuntur, qui tunc adhuc erant lupi.* Joh. 10. 16. *Dei filii, qui tum adhuc erant filii diaboli.* Joh. 11. 52. Tarn. exercit. l. 2. Job. 3. 2. 5. 6 1.

all were enemies before reconciliation, yet all enemies are not reconciled, but they that be converted to the faith. Thus we are taught in the word of truth, to distinguish the state of the Gentiles living in their infidelity without God, from the state of the Gentiles reconciled. *But now in Christ Jesus, ye who sometimes were farre off, are made nigh by the bloud of Christ, &c. And that he might reconcile both unto God in one body by the crosse, having slaine the enmity thereby.* Eph. 2. 13, 16. *And you that were sometimes alienated, and enemies in your minds, by wicked works, yet now are reconciled.* Col. 1. 21. Now, *scil.* the Messiah being exhibited, they are reconciled, and their sins pardoned, the promise of mercy pertaining to them, as well as to the Jewes, when formerly *abalienati à fœdere promissionum*, they were not reconciled. And when in the precedent verse he saith, that *it pleased the Father by him, (scil.* Christ) *to reconcile all things unto himselfe, whether they be things in heaven, or things in earth*; he speaks of actuall reconciliation, not reconcileablenesse, and all things must be limited, as that signification of the word, and scope of the place doth necessarily require. The sentence is diversly interpreted, some think it not absurd to extend it simply to all things without exception, but especially to reasonable creatures, Angels and men. Others think it must necessarily be restrained to creatures of a certaine kind, and interpret it of Angels and men reconciled one to another, who were formerly separated by mans disobedience. Others restraine it to the faithfull in heaven and earth, and expound it of the Church and men in Covenant, who are received into favour and reconciled by the death of Christ laid hold on by faith. But to interpret it simply of all men penitent, impenitent, believers, infidels, obstinate, separated from God by their evill works, is directly contrary to the Text, and hath scarce a second Author. No man is to be excluded from seeking the benefit of reconciliation: but from the benefit it self the Apostle excludes them that be not in Covenant, and in the state of grace, to whom only this spirituall blessing doth pertaine. And in the same manner this and the like words are to be limited in other places. *Eph.* 1. 10. *Rom.* 11. 32. And this they must not deny, if they would be at one with themselves: for they say all men are under a new Covenant, and received

Vorst. in Col. 1. 20. Sch & Eph. 1. 10.

ceived into favour, and that pardon of sin is promised unto all that shall continue in that Covenant, and not transgresse against it. *Arm. respon. ad Art.* 13, 14. so that to consummate happinesse there is need of continuance only in the state, which evermore hath effectuall communication conjoyned. And restitution into the state of grace, and actuall reconciliation, if they be not one thing, they be inseparable. And this doth take away the objection which they raise from the words following, *And hath committed unto us the Word of reconciliation. Now therefore We beseech you,* we pray you *in Christs stead, be ye reconciled to God.* For not to say, the Apostle speakes to the Corinthians at that time beleevers, and in the state of persons reconciled: hath not God committed the word of reconciliation to the Ministers, who are to beseech mankind actually restored into grace, and admitted into the new Covenant, to be reconciled? The word of reconciliation is of use, both to them that be not restored into grace, that they might be called, and to them that be reconciled, that they might continue and be builded forward. vers. 19, 20.

That passage of the Apostle, 1 *Joh.* 2. 1, 2. *If any man sinne, We have an Advocate With the Father, Jesus Christ the righteous. And he is the propitiation for our sinne: and not for ours only, but also for the sinnes of the Whole World,* is like to the former, as all men confesse, and hath the same answer. For as Christ is our Advocate by office to plead our cause, and defend us against the accusation of all our enemies, so is he our propitiation: But Christ is not the Advocate of every man simply, but of his people. And as he is the propitiation of the beleeving Jewes, so he is of the whole world: but he is the propitiation of the beleeving Jewes, in that God is propitious unto them in Christ, and not propitiable or reconcileable only. He is their propitiation through faith in his bloud. *Rom.* 3. 25. by whom their sinnes are covered, not coverable, and expiated and done away, not expiable only. Therefore the Apostle speakes of the application of Christs death, and by the whole world, man-kind in common considered as under the fall cannot be understood, but the whole world of the Gentiles now called to the faith, and admitted into Covenant. Thus *Vorstius* himself, though in his common places upon this Chapter, he would understand these words, as if Christ sufficiently and efficiently *quantum in se* was the propitiation for the sinnes of all mankind: yet in 1 Joh. 4. 10. *Cyril. in Ioh. l. 11. cap. 19. Aug. tract. 87. in Ioh. Autor de vocat. Gent. l. 1. c. 1. Euseb. Hist. l. 4. c. 15. Estius in 1 Joh. 2. 2.*

Vorst in 1 John 2. 2. his paraphrase, he giveth this sence of the Text; Where fore let him consider, that the Lord Jesus is the propitiation for our sins, as who hath purchased full remission of them all for us: And not only for us, who at this time embrace his doctrine, but for all men of the whole world, as many as by faith receive or appehend the blessing of the Gospell offered unto them. In this sence the world is taken, as they themselves confesse, *Rom.* 11. 12. 15. *Their fall is the riches of the world, and their casting off the reconciliation of the world,* that is, of the Gentiles converted to the faith, which did make a great part of the world, and before conversion were worldly and profane men. The rejection of the Jewes was an occasion, by which the Gentiles, hitherto without that gratious communication, was made rich, and being converted to the faith, did returne into favour with God. And the same argument they bring out of the former Text to confute the distinction of Christs death effectually for some, sufficiently for all, because then the adversative particle, doth loose his emphasis, if the Apostles words be thus understood, Christ died effectually for us, and not only so, but sufficiently for the sinnes of the whole world, doth confirme the other interpretation; for the adversative should loose it weight, if the sentence be thus resolved, Christ is our propitiation by faith, in whom God is actually reconciled, and not only so, but he is reconcileable to the whole world that lieth not in infidelity.

Scrip. Syn. pag. 307, 308. *See Chemnit. Har. Evang. cap.* 8. *Quod gaudium erit omni populo.*

The maintainers of universall redemption thinke it may strongly be proved by this reason, All men are bound to beleeve in Christ: but Christ died for all men, that are bound to believe in him; which some propound in this forme; Every man is bound to beleeve, that Christ died for him: but whatsoever a man is bound to beleeve that is true: therefore he died for every man. But if by beleeving in Christ they understand nothing but bare assenting to this proposition, that Christ died for all men, and for me as a man, for the impetration of righteousnesse *quantum in se*, or to purchase the grace of the Father and pardon of sinnes, no man is bound to beleeve it, because it is not revealed in Scripture, much lesse made knowne to every man in the world by meanes sufficient. Every man called, whether he hearken to God calling or not, is bound to beleeve that Christ is offered unto him as a Saviour, so as if he beleeve he shall be saved: but that Christ died for him in particular for the impetration of righteousnesse, and for every particular

ticular man in the world, that he is not bound to beleeve, because it is not found in Scripture, nor can he beleeve it, according to their grounds that urge this argument, neither can such perswasion be the ground of justifying faith. I say every man in the world good or bad cannot beleeve it, as they teach: For either they be considered as in the common Masse, as all Infants, and then they be actually restored into grace; or as impenitent and unbeleevers, fallen from the Covenant themselves, (or as *Arminius* addeth, in their parents) and then Christ died not for them as such. If they be admitted into Covenant, and continue therein, Christ died for them in respect of application: if they be fallen from that state by impenitency, obstinacy, rebellion, Christ died not for them as such: If they be cast off, and not so much as outwardly called, how can they beleeve that Christ died for them, specially, when by transgression they have departed from that Covenant, and fallen from that state unto which (they say) they were admitted. Neither can this perswasion be the ground of faith justifying, for many ungodly men are perswaded that Christ died for all mankind, that neither will, nor can, nor ought as such, to beleeve in Christ, or rest upon him for Salvation: and many beleeve it not, that beleeve truly in Christ, and know they beleeve and that they ought to beleeve. If by beleeving in Christ be meant faith justifying, the proposition may be granted with two limitations. First, that under this terme they be not comprehended, who never heard of Christ, or had possible, at least probable meanes to come to the knowledge of Christ, or were admitted into Covenant. So *Vorstius* seemes to limitit, unlesse (saith he) Christ had died for all that are called, in vaine should they all be commanded to beleeve in him. The Authours of the Synod. *cap de Election.* A Law not given, or when it cannot be understood, doth not bind: Whosoever is bound to beleeve in Christ, must have the rule of new life, which is the Covenant; which was purchased by the blood of the Mediatour, as they dispute. And then he which is not in Covenant, nor ever had the rule of new life, how should he be bound to beleeve in Christ? The second caution is, that he that goeth on in an evill way, and maketh a pastime of sinne, is not called immediately to beleeve in Christ, nor hath received grace sufficient as such a man, to rest upon him for Salvation. Before they will or can come unto Christ, it:

Script. Rem. adverſ. coll. Hag. art. 2.

See Synod. defens. sent. pag. 332. Non repugnat, &c.

it must be otherwise with them, they must be prepared of God, who draweth men to Christ, but first (as they say) drawes them to mind their soules seriously. A wicked man living within the pale of the Church is bound to beleeve, as to repent and cease from his evill way; for the neglect of one duty doth not exempt a man from another: but so long as he goeth on in an evill course, he cannot lay hould on the promises of mercy, nor embrace Christ as his only Saviour. The hungry, thirsty and burdened, not they which wallow in iniquity are invited to come unto Christ, that they might be eased and refreshed. They are called to beleeve in Christ for pardon, not that they are already the children of God, and restored into favour. A thirsty and weary man as such, can no more beleeve that he is the child of God, then a wounded man as wounded can that he is cured; or the man stung with the fiery Serpent, that he was healed, before he looked up to the brasen Serpent. Thirst is opposed to water, and wearinesse to refreshing. A man must believe before he can be in the state of grace, and know he doth beleeve, before he can beleeve that he is the child of God, neither of which can be affirmed of the weary as simply such. Thus then I grant all men are bound to beleeve in Christ: but thence it will not follow, that Christ died for all men equally, to purchase for them actuall reconciliation on Gods part, and with full and compleate will and purpose *quantum in se* to save them: but only that Christ died for them as an all-sufficient and efficient Saviour, so that in the Covenant of grace salvation might be and is tendered unto them upon condition of true repentance and faith unfained. For they to whom the Gospell is preached, and by whom it is professed, are bound to beleeve what is offered in the Gospell, as it is offered there in, *viz.* if they hunger and thirst, deny themselves, and be wearie of their sinnes. But it is one thing to deny our workes, and relie upon the free mercy of God in Christ, another to beleeve that Christ died for our redemption in particular. Whosoever is bound to beleeve hath Christ as an all-sufficient and efficient Saviour, in and through whom Salvation might be obtained, and undoubtedly shall be obtained by him, if he renounce his owne works, and flie to the sole mercy of God in Christ, as the object of faith, in order of nature before either the act of faith, or propossall of the commandement to beleeve: He hath also the rule of new life, and is admitted into the Covenant

Synodal. ubi Supr. arg. 30. Arm. priv. disp. de fide.

nant according to the externall administration, wherein Christ is offered as a sufficient and efficient Mediatour, so that pardon of sin, adoption and eternall happinesse shall redound to all and every one by his death, if they doe believe: and as a Mediatour by merit and saving efficacy to reconcile them actually unto God that be in Covenant effectually.

The word of truth is the foundation of faith, in nature before it, true as it is promised, not made true by faith: but that faith cannot be given to the promise, unlesse the thing promised be truly existent, and made good before faith, is strange in Divinity. One thing is true, because it is promised: another, because it is fore-told, another, because it is simply declared. Those things which are true as related, those things have been whether we believe them or not: and those things which are fore-told as true, those in like manner shall come to passe, whether we believe, or believe not. But those things which are true as promised, it is not necessary that they be, unlesse we believe. For the narration and prediction is absolute, but the promise conditionall, requiring faith in the hearer. There is this mutuall respect betwixt the promise and stipulation, that the promise is as an argument which God useth, that he might obtaine of man what he requireth, and the performance of the thing required is a condition without which man cannot obtaine the promise of God. But leaving further dispute of this matter, faith in Christ and the commandment to believe in him hath a subject word true in it selfe, not made true by faith, whereupon it is builded, as true, firme and certaine, as any ground of faith in Christ can be desired or conceived. There is one act of faith, whereby we believe that sins are pardonable: this is builded upon this ground, that Christ is an all-sufficient and efficient Saviour, in whose name Salvation is freely offered, by faith to be received. There is another act of faith, whereby we rest upon Christ for salvation: this is grounded upon these and such like promises, *Come unto me all ye that labour, and be heavie laden, and I will refresh you. Hoe, every one that thirsteth, come ye to the waters. Let him that is a thirst, come unto me and drinke.* There is a third, whereby we believe that our sins are already pardoned: and this is grounded upon these and such like. *He that believeth shall be saved.*

Arm. priv. disp. thes. 43.

Mat. 11. 28. Isa. 55. 1.

It is objected, if Christ died not for all men, then a man may

doubt, whether he should believe or no? But that scruple is not removed by the contrary perswasion, that Christ died for all mankind in the common lapse: for so Christ died for many men, that neither can nor ought as such to believe: and he that questioneth whether he should believe, doth it in respect of former transgressions, abuse of grace, neglect of the meanes, and conscience of his owne unworthinesse, in which case it affords small comfort, and lesse resolution to informe him that Christ died for all men as sinners, but not as impenitent or unbelievers. But the direct way and course to comfort the distressed and doubting soule in that perplexity, is to informe him that his sins are pardonable, because in Christ forgivenesse is offered unto him; that he is particularly called being hungry, thirstie burdened, finding himselfe destitute both of grace and comfort, to come unto Christ for them both: and being graciously invited, he is without further dispute or delay to cast his soule upon the promises of mercy and come unto Christ, that he might be refreshed. But they are in vaine commanded to believe, if Christ died not for them, because they cannot believe. Is it then in vaine, that the obstinate and rebellious are commanded and invited to believe, who as such cannot believe? Was it in vaine, that God commanded *Pharoah* to let Israel goe? that our Saviour would have gathered Jerusalem, when the things concerning her peace, were hid from her eyes? Might not men argue by the same reason, that it was in vaine for God to intreate and perswade them to believe, when he did fore-know that by such invitation they would not be allured to come unto him? And if they cannot believe, it is not through the unreasonablenesse or absurdity of the thing commanded, which doth excuse, nor impotency of weakenesse, as if they would believe, but cannot, which is to be pitied; but impotency of wilfulnesse and prave affection, the more unable to believe, the more wilfull to refuse, which is inexcusable. And though I cannot say, God hath given to every man to believe if he will: Yet sure, God is not wanting to any man in that which either in justice or promise he is bound to give: and did men deny themselves, nourish the motions of Gods Spirit, and earnestly desire to believe, without question they should find the Lord gracious. If men believe it is of grace, not only that whereby they are inabled to believe, but whereby they are discerned from other men: if they believe not, it is of themselves, of their own pravity;

pravity; and they be not further from believing, then from desire to believe.

It is objected further, that Christ as he died to impetrate remission of sins for me in particular, is the object of justifying faith. The mercy of God reaching to the pardon of sin in and through Jesus Christ is the object of faith justifying, as it is proffered unto us in the word of life: but it is one thing to believe that mercy is to be had through the death of Christ, and that it is offered unto us in the Gospell, and we called to imbrace it, another to believe that Christ according to the compleate and full will of God, hath laid downe his life for us in particular to purchase for us both grace and glory. Proportionable to the perswasion a man hath of Gods willingnesse to be mercifull, is his perswasion of the sufficiency of Christs satisfaction: and proportionable to his perswasion that God is mercifull to him in the pardon of his sin, is his perswasion that Christ died for him in particular. Justifying faith is not without an apprehension of mercy in Christ to be obtained, but implieth not an apprehension of mercy reaching to the pardon of sin already obtained. It is not without an application of recumbency, reliance, or imbracing, which presuppoſeth the offer of mercy, in and through Jesus Christ to be received, but the application of particular perswasion, that Christ died for me in particular, as well as for any other, or hath purchased for me grace and glory, is not required in justifying faith. Some have affirmed, that faith whereby I believe that Christ died for me, is the foundation of faith whereby I believe in Christ: but I should desire better proof than their bare word for it, seeing the Scripture makes the mercifull offer of salvation in Christ to the burdened, hungry and thirsty, the ground of this affiance, and that perswasion (according to their positions) may be in good and bad, them that never shall be justified, neither will, nor can rest upon Christ for salvation. To believe that Christ is an all-sufficient Saviour, and that salvation is offered to me in his name, is lesse then to believe in Christ for remission of sins; and in order of nature goeth before it. But to believe that according to the purpose of God Christ is my Redeemer, who hath purchased for me in particular grace and remission of sins and eternall redemption, and hath actually reconciled me unto God, this is the consequent of resting upon Christ for salvation, and cannot be believed according to the Scripture, unlesse a

Corvin. in Mol. cap. 29. Sect. 24.

man doe first believe in Christ: and according as men rest upon Christ superficially or soundly with a soveraigne and well-rooted affiance, so they believe the other. For when we reade in Scripture, that Christ tasted of death for every man, *Heb.*2.9. died for all, 2 *Cor.* 5.15. is the reconciliation for the sins of the whole world, 1 *Joh.*2.2. shed his bloud for many, *Mat.*26.28. gave his life for the ransome of many, *Mat.* 20. 28. *Mar.* 10. 45. purchased the Church by his blood, *Act.*20.28. *Ephes.*5.25. gave himselfe for us all, *Tit.*2.14. *Rom* 8 32. for his people, *Mat.* 1. 21. for his sheepe, *Joh.*10.15. for them that were given unto him of the Father, *Joh.*17 9,19. In these and such like passages, by *All*, the *World*, *Many* and *Us* are meant men in Covenant, partakers of the benefits of Christ, redeemed from all iniquity, and purified unto him as a peculiar people, delivered from this present evill world, *Gal.*1.4. that they might live unto God, 2 *Cor.*5.15. *Peter* saith to the Jewes that crucified Christ, *Unto you first, God having raised up his Sonne Jesus, sent him to blesse you, in turning away every one of you from your sinnes.* But he spake to them who were in Covenant, the children of the Prophets, and of the Covenant; and as they were in Covenant, so God raised up Christ for them, which cannot be referred to the impetration of righteousnesse, but the application of Christs death in some sort. Otherwise, if it be observed, that the Apostle speaks of the Jews according to the present state, when Christ was incarnate, or actually raised from the dead, I thinke the greatest Patrons of universall redemption will not affirme, that Christ died for every man good and bad, believer or Infidell, obstinate and rebellious, to purchase for them actuall reconciliation on Gods part, according to that state wherein they stood, when Christ came into the world, or was raised from the dead.

Act.3.26.

Once againe, it is objected, that if this proposition, Christ died for all men be not the ground of particular affiance, it can have no ground at all, neither promise of mercy absolute nor conditionall, generall nor speciall. But already it hath been shewed, that bare assent or belief that Christ died for all men cannot be the ground, much lesse the only ground of justifying faith, and it may further be made evident by these reasons.

First, That is the foundation of faith, whereupon particular affiance leaneth or is immediately grounded. But no mans particular affiance

affiance on Christ for salvation, can be grounded on his generall belief, that Christ died for all men: becausse this notwithstanding it may be, he is not allowed, he cannot rest upon Christ for salvation.

Againe, That is the ground of faith, which doth fully and satisfyingly answer to this question, why doe you, and how know you that you are allowed to rest upon Christ for salvation? But the bare beliefe of this proposition, that Christ died for all men, to save, *&c.* is not a satisfying and full answer to this Question.

Againe, This categoricall proposition, Christ died for all men, sheweth what is done, whether men believe or not, but doth not warrant every man as such to rest upon Christ, nor promise upon condition of faith, what cannot be obtained without beliefe in Christ. The ground of particular affiance is some word or promise made to man not yet believing, whereby he is assured that as such he is allowed to believe, and that believing he shall receive the free forgivenesse of his offences; which promise is in order of nature before faith, tendered to him that beleeveth not, holding forth free remission upon condition of faith, and is made good to him that beleeveth. What some speake of a conditionall promise made to beleevers, I cannot comprehend: for if the person must be a beleever, before the promise be offered unto him, then faith must hang in the aire, and not be built upon the word, neither can faith be the condition required in the promise, but somewhat else; for a conditionall promise, the condition being fulfilled, is conditionall no longer, but absolute; the condition being performed, the thing promised is applied and possessed, and not barely promised upon condition.

What hath been answered to former passages of Scripture, doth open the true meaning of another, much urged in this matter. *God our Saviour Will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediatour between God and men, the man Christ Jesus: Who gave himselfe a ransome for all, to be testified in due time.* But *All* in this place doth not signifie universally every man, in every age and condition: but *All* opposed to the Jews only, all indefinitely, and that in the times of the new Testament, of which the Apostle speaketh. For those *All* whom God willeth to be saved, he willeth that they come to the knowledge of the truth, *scil.* the saying 1 Tim. 2. 4, 5, 6.

truth of God, he vouchsafeth the Gospell unto them, and word of reconciliation. But the word of reconciliation was not vouchsafed to every Nation under heaven in every age, much lesse to every man; Nor to all Nations in any age, specially since the distinction of Jew and Gentile, before the times of the Gospell.

It will be replied, that God was ready to have communicated the Gospell unto them, if they had used well what they had received: but abusing what he had given, it was just to with-hold further meanes from them. But this answer will in no sort fit this place, because the Lords willing that all men be saved, and the actuall communication of the Gospell unto all men are plainly conjoyned, and so is Christs actuall giving of himselfe a ransome for all, both in this and other passages of Scripture. Besides, it is most evident those *All*, which in this place are meant, are such as had fearfully abused the common grace received, and with-held the truth of God in unrighteousnesse, and for which many of them were given up unto a reprobate sence. Of these the Apostle speaking of the times of grace, saith, *God willeth that they should come to the knowledge of the truth*, not that he willeth to vouchsafe the Gospell unto them, if they should use the common graces well, (for they had fearefully abused them already) but actually to vouchsafe the word of reconciliation notwithstanding such their abuse.

1 Tim. 2. 7.

2 Cor. 5. 19, 20

Those all whom God willeth to be saved, are they that have God to be their God, and Christ to be their Mediatour: but all men in every age have not God for their God. *Is he the God of the Jewes only? Is he not of the Gentiles also? Yes, of the Gentiles also?* But of the world of Jew and Gentile he is the God, in times of the new Testament, and not of the old. The place is much like that of the same Apostle, for God hath concluded them all in unbeliefe, that he might have mercy upon all, that is, not upon the Jews alone, but all beleevers, both Jewes and Gentiles, because there is neither Jew nor Greek, bond nor free, male nor female; but in Christ Jesus they are all one. This was meant of the daies of salvation, and the acceptable yeare which was fore-prophesied, 2 *Cor.* 6. 2. and began from the ascension of Christ to receive generall execution, *Act.* 13. 46, 47. when according to promise all should be taught of God, *Joh.* 6. 45. and Christ would draw all men

vers. 5.

Rom. 3. 29.

Rom. 11. 32.

men unto him, *Joh.*12.32. Thus *Arminius* himselfe, the place intreats of the amplitude of grace exhibited in Christ under the new Testament: and concludes his answer thus, that throughout all ages God hath willed that all men severally should come to the knowledge of the truth, and be saved, as they are comprehended in the Covenant of God, but not as they are fallen from it in themselves or their parents. *Arm. in Perk.*

It is objected, That God willeth that all they should be saved, for whom we are to pray. But we must pray for all men. But the Apostles argument is otherwise, that we must pray for all men, because God willeth that all should be saved, that is, Gods will it is, that the Gentiles should be called, and added unto the Church, the Gospell should be preached amongst all Nations: therefore now pray ye for all men, specially for Kings, because by the good affection of Kings to Gods Church, the Church of God is like to prosper farre better then by the conversion of meane persons. But it no way followeth, that God willeth their salvation, because we pray for their salvation. The child prayeth for the Fathers health and recovery, when God willeth he shall die. If God should leave us to our owne desires, peradventure we should desire, not only that all that now live, but that all that ever lived might have been converted and saved: yea, that the Angels that fell might have been kept from sin, or having sinned might have been brought to repentance and saved. To desire that every one that now liveth might be saved, with submission to the will of God, is no incongruity. But we cannot inferre thereupon, that it is the will of God to save every man now living in the world, or to grant them meanes sufficient to come to the knowledge of the truth. Neither will it follow, that we must pray for every man in the world, in every age, knowne and unknowne unto us, such as we never heard of by relation, because we must pray for *All* men: for then all must comprehend even those that sinne sins unto death amongst the rest, unlesse we beleeve that there are no such sinners in the world: and he had need be of a strong faith, and have some extraordinary revelation that beleeveth that.

Then are we to pray for all and every Infidell, obstinate, rebellious person, even the whole Kingdome of Antichrist, that they might come to the knowledge of the truth: but he must be a man of

of strong faith that can believe that God will give his Gospell to every of these in particular, that they might come to the saving knowledge of the truth.

The distinction of antecedent and consequent will, hath no place in this matter, because such are to be understood as have most egregiously abused the common grace of God received. Moreover, we shall never find in Scripture, that the faithfull ever made such prayers: but as God hath signified his will and pleasure concerning the calling and gathering of his people, Jews or Gentiles, so they have prayed, as we may pray for the fulnesse of the Gentiles, and calling of the Jews, wherein we doe not exclude any, though we know God hath mercy on whom he will have mercy, and gives the grace of repentance, and to repent also, to whom he please, the habituall grace serving for the one, and the actuall and effectuall motion of Gods Spirit being requisite to the other.

Act. 5.31. and 11.18.

Some pleade further, The meanes to this end, that men may have part in Christ, are unlimited, the word written, *Joh.* 20.31. and preached, *Act.* 3.24,25,26,27. yea, a command to preach to every creature, *Mark* 16.15. which *Paul* understood, and therefore warned every man, and taught every man, *Col.* 1.18. to repent, *Act.* 17.30. and to beleeve, *Rom.* 1.5. But if all this be granted, nothing will follow which is not freely granted. For as on the one side no man will affirm that Christ died to this end, namely to procure forgivenesse of sinne and Salvation to all and every one, whether they beleeve or no; so on the other side, none will deny, but that he died to this end, that salvation and remission of sinnes should redound to all and every one, in case they should beleeve and repent. For this depends upon the sufficiencie of that price, which Christ paid to God his Father for the redemption of the world. No man denieth, but God made a Covenant with *Adam* fallen and his posterity, as now with the faithfull and their seed: that all mankind had continued in this Covenant, if they had not discovenanted themselves and their posterity; that no man is deprived of the benefits of Christs death, but through his own sinne and corruption: that God is not the cause efficient or deficient of any mans infidelity, but man himself: That men are seriously invited to repent in the Ministery of the Word, and that the promise of Salvation is faithfull and true, so that he that beleeveth

beleeveth shall never perish. These things be not questioned, nor whether some effects or benefits of Christs death be common to all men, but whether he died equally for all men, to purchase actuall reconciliation for them on Gods part, and set all Infants in the actuall state of salvation, but to procure faith and beliefe for no man, so that he had obtained the full, immediate end of his death, though no man had ever beleeved on him, or been saved by him. But that which is assumed in this argument is apparently false, as it is applyed. The Covenant of grace is revealed to some, no man being shut forth by name, but if he repent and beleeve he shall be saved: but many thousands never heard of, never had probable meanes to come to the knowledge of the Covenant. The commandement to preach the Gospell to every creature, was given to the Apostles in the dayes of grace, upon the publication of which Covenant, they which formerly served dumbe idols, were bound to repent and beleeve: but that commandement was peculiar to the Apostles, not given till after the resurrection of Christ, after such commandement the Apostles were injoyned to tarry for a time in Jerusalem, nor could they possibly disperse themselves in a moment into every part of the world, nor the world take notice of any such commandement given unto them, or of the doctrine revealed by them. Before that time the Lord suffered the Gentiles for a long time to walk in the vanity of their minds, without the light of his truth: and since that time divers nations have been cast off, left to themselves, as aliens from the Covenant, and deprived of all meanes to come to the knowledge of God in Christ. And if there were any force in this reason, The meanes of grace be unlimited, and command given to preach to every creature, therefore Christ died for all men: This must be of greater weight, The meanes of grace be not vouchsafed unto all and every man: therefore Christ died not for all and every man. For if meanes necessary to Salvation be not propounded, if they be not, nor ever were called to the faith by the ordinary and only effectuall meanes ordained of God to bring men thereunto, we speake of our selves, and not according to Scripture, if we affirme, God gave Christ to die for their redemption.

Amongst many effects of Christs death reckoned up in this argument, this is the most generall, and all the rest depend upon it: and if the meanes be not vouchsafed to all, none of the rest can be

common to every one. It is a received principle amongst them, that as God loved the world, and Christ gave himselfe a ransome for all men, or is the propitiation for the sins of the whole world, so God willed that the Gospell concerning Christ should be published to all men in the world. *Corvin. in Mol. cap.* 31. *sect.* 33. If then the Gospell be not published, or God willed not that the Gospell should be published to all and every man in the world, Christ died not for all and every man. *Adam* and *Noah* having received the Covenant, were bound to teach their children, and so successively in all ages: *Psal.* 78. which had it been observed, none had failed to have the same published unto him. If this be applied to the present purpose, they must teach only, that Christ died for all and every man, if they that be in Covenant, shall carefully observe the charge and commandement of God. And by the same reason they may conclude, that God gave his Sonne to die, and that with plenary purpose, that no man should ever sinne by ignorance, infirmity, impenitency, unbeliefe, or any particular transgression: that God purposed to give to every man the plentifull and effectuall meanes of grace, and that every man should actually apply the death of Christ. For if every man successively had obeyed the commandement given to *Adam*, and fulfilled that charge, the doctrine of salvation had been published to every man, every man had been borne and lived in Covenant, every man had actually applyed the death of Christ unto himselfe, every man had enjoyed all the Ordinances of God: yea, there had been no impenitent person, I might adde, properly no sinner but *Adam* and *Eve*. Then they could not say, Christ came to save the world, under which infidels must be comprehended, or that he prayed for his persecutours and unbeleevers, nor that he came to save his people from their sinnes: for if this charge had been obeyed, there had been no Infidell, nor persecutour, nor sinner amongst his people, but only our first Parents. And by the same evasion, they may hold that Christ died for all and every man, when he died for no man living, or that ever lived, but *Adam* only. But this is nothing to prove, that since many Nations have neglected their charge, and being fallen from God have received from him a Bill of divorce, a commandement hath been given notwithstanding unto his servants in all ages, to publish the doctrine of salvation unto every creature amongst all Nations.

Adam

Adam and *Noah* were in Covenant, is there the ſame reaſon of them and their poſterity continuing in the faith, that there is of them that be ſtrangers to the Covenant, ſhut up in darkneſſe, and never heard the ſound of the Goſpell for many generations together?

It ſeemeth ſufficient to Princes (ſay they) to publiſh their Lawes in ſome places, at ſome times, though they concerne all, are for their good, and take hold of them, if they be not obſerved, leaving it to Parents to teach their children, and every one to enquire for his own good.

In this compariſon there be divers things unlike, divers that cannot be fitted to the purpoſe, unleſſe it be in a ſenſe contrary. For they ſay, Lawes once ſufficiently publiſhed bind and ſtand in force, though unknowne, or ſcarcely poſſible to be known by ſome particular men now living in ſome remote parts of the dominions: And the plaine direct reddition is, That God having made a Covenant of grace with *Adam* and his poſterity, all and every man is bound to beleeve in Chriſt, and walke in obedience, though he be ignorant of his duty, never received ability to do it, never had meanes poſſible to come to the knowledge of Chriſt: yea, though he be caſt off, and left to the hardneſſe of his heart. God hath commanded Parents to teach their children. Who doubts of that? But the queſtion is, whether God hath vouchſafed ſufficient means of grace to every man, which is not hereby proved, becauſe God, when he gave his Covenant, injoyned Parents to teach their children. We grant the Lord is wanting in nothing, which either he promiſed, or in his eternall wiſdome and juſtice ſaw meet to be done, and that ſuch as be deprived of the means of grace be juſtly deprived. But we ſay, as experience confirmeth, that ſufficient meanes of grace hath not been afforded to every man living ſince the fall of *Adam*.

In the compariſon there be many things unlike. For commonwealth are one body politick, in which it is held ſufficient to publiſh Lawes in ſome knowne places, and at ſome times, granting ſpace and meanes that all may learne them if they will. But we ſpeake of ſuch as never were ſo much as in the outward ſociety of the Church, nor adjoyning to them; that never heard of the Covenant of grace, they, nor many of their Anceſtours, nor of a people or ſociety profeſſing the true Religion. So that where-

as the reason is of the meanes of supernaturall knowledge vouchsafed to them that never heard of the Covenant, or lived nigh unto them that enjoyed the word of reconciliation, the comparison is of men in Covenant, who cannot want possible meanes to know the main and fundamentall points of the Covenant. Old Lawes, they say, not in use, yet in force, scarce possible to be knowne, do bind: But the question is, of many doctrines in use, which must necessarily be known, or a man cannot be in the number of the faithfull so much as in externall society.

There is not a prohibition to preach or write to any, (say they) unlesse it was to punish some speciall sinne, as when Christ saith, *Cast not pearles before swine*; or some others were to be served first, as Christ said to the woman of Canaan, *I am not sent, but to the lost sheepe of the house of Israel*; and *Paul, Act.* 13. *It was needfull that the Gospell should be first preached unto you*: And it was thus when the Spirit forbade *Paul* to goe into one place, and commanded him to goe into another. We might aske unto which of the two cases they will referre that of our Saviour, *Into the way of the Samaritanes enter ye not*, *Matth.* 10.5. and, *Tarry ye at Jerusalem, untill ye be endued with power from on High. Luke* 24.49. during which time, and before the Apostles could disperse themselves, many millions might depart this life, who never enjoyed meanes sufficient to bring them to the knowledge of God in Christ. And if God have charged his servants, not to cast pearles before swine, and prohibited them for a time to preach the Word of the Kingdome to some people, and in some places, because it is his pleasure to serve others first, why should we not likewise think, that God in justice hath deprived many nations and people of all possible meanes, whereby they should come to the knowledge of the truth? Let us see how well this fitteth the matter in hand, The meanes of grace be unlimited, but in two cases there was a prohibition to write, and what is this, but in plain termes to confesse, that the meanes of grace in all ages and times, in respect of all places and persons have not been unlimited? Besides, when no man must take this office of preaching upon him, but he that is called thereunto of God, and no man can shew that he hath beene called to preach the Gospell to every creature, why may not this be called a prohibition?

The

The last refuge is, That any man might have had the Word, using that little well that God gave. How should he have had it? By ordinary meanes, or extraordinary revelation. Some are bold to affirme, he should have had it after an extraordinary manner. Others speake of I know not what possibility by traffique, and the like: both sorts utter strange things, and it is reason we should require better proofes then bare affirmations. *To him that hath shall be given,* is a proverbiall speech, whereby our Saviour signifieth, that they who be enlightened by the Gospell, and use well the supernaturall gifts they have received, shall be enriched with an happy encrease. And that the contemners of the Gospell and grace bestowed upon them, shall have that taken from them which they seemed to have. But that men unregenerate can of themselves use their naturall gifts in an acceptable manner, or that God will bestow supernaturall, upon them that use their naturall gifts *minus malè*, as *Arminius* speakes, is neither found in the Text, nor confirmed from any circumstance of it. Twice we find the passage used, *Matth.* 13. 12. and 25. 29. In the first it is manifest, our Saviour speakes of them that enjoyed the Gospell: In the second, of those that used their Talent, whereby gifts not naturall, but supernaturall are meant: because the Lord doth freely bestow eternall life immediately upon them that use their Talent well, which they will not say, he doth upon them who use their naturall gifts *minus malè*. In both places our Saviour shewes, how God dealeth with his, giving them a taste of his goodnesse, whereby they thirst after the augmentation of his grace the more earnestly, when he doth not affect the hearts of all men in that manner. And if naturall gifts (which they call common grace) be understood, then for the abuse of this light or grace, God doth not only with-hold from men the supernaturall meanes of grace, but takes from them their naturall gifts which they had: For so the Text runneth, *And from him that hath not, even that which he had,* or seemed to have, *shall be taken away.* And then I would demand, whether Christ died for them that so abused their naturall gifts as such, or no? If he did, then he died for many, to whom he vouchsafeth not meanes sufficient to bring them to salvation, or faith in him. If he died not for them, then he died not for the farre greatest part of the world, in all ages, in respect of the present state wherein they stand as men. And here is to be

considered, that in Scripture you shall not find, that God gave Christ to die for any nation, people, or world to whom he sent not the word of reconciliation; nor is any people or nation cast off, and rejected for their impiety, left without the means of grace, given over to the vanity of their mindes, without God in the world, ever said to be redeemed by the bloud of Christ, or reconciled unto God.

In many places we reade that Christ died for them that shall, or may perish, for reprobates and cast-awaies, 2 Pet. 2. 1. *There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction*, Rom. 14. 15. *Destroy not him with thy meat for whom Christ died*, 1 Cor. 8. 11. *And through thy knowledge shall the weake brother perish for whom Christ died*, Heb. 10. 29. *Of how much sorer punishment suppose ye, shall he be thought worthy, who hath troden under foot the Sonne of God, and hath counted the bloud of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace.* From which passages they argue thus, He that died for the elect and reprobate, for them that perish and perish not, he died for all men. But Christ died for the elect and reprobate, for them that perish and perish not. The Proposition they take for granted, but it is apparently captious. For he that died for all the elect, and all the reprobate, for all that shall be saved, and all that perish, died for all men: but to die for the elect and some reprobate, is not to die for all men, but for some only. And if they meane it in the first sence, the passages of Scripture will not prove what they affirme; if in the second, it fals short of the question. But suppose they argue thus, some denied the Lord that bought them, and thereby brought upon themselves swift destruction: therefore Christ did not buy the elect only, to save them: If they dispute thus, they conclude not the question in hand, they put more in the conclusion then is in the antecedent, and if they cannot shew, that there is the same reason of all reprobates, they must confesse it makes much against them: for the thing to be proved is, that Christ died equally for all and every man; and it is one thing to die for the reprobate in some sense, and to die for them with an intention and purpose to save them: and if Christ died for some and but some that perish in a manner not common

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to all and every man, it is manifest, he died not equally for all men.

Let us consider the Texts themselves, 2 *Pet.*2.1. *Some denied the Lord that bought them.* How? in respect of the impetration of righteousnesse, or in respect of the application of it? Let the Text speake for it selfe. These false teachers lived in the Church, enjoyed the Ordinances of God, professed the faith, had known the way of truth, and escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ. 2 *Pet.*2.20. they had turned from the holy Commandement delivered unto them, and it had happened unto them according to the true Proverbe, *The dog is turned unto his own vomit againe, and the sow that was washed to her wallowing in the mire.* Therefore the death of Christ was applyed unto them, and they were partakers of the fruits and benefits thereof by some kind of faith. They that most urge this place, doe thus interpret it. Thus the Authors of the *Synodal. def. Sent. Remonst. circ. Art.* 2 *pag.* 358. It is most evidently and invincibly manifest, that those false teachers, of whom *Peter* speakes, were truly bought of the Lord Jesus Christ, by the knowledge of whom they had escaped the pollutions of the world: or if thou hadst rather, that God the Father by the bloud of his only begotten Sonne had truly bought them, and by his Spirit truly regenerated them. *Vorstius* in like manner upon this place: first, he saith it is indifferent whether thou referre this word *bought* to Christ, or to God the Father. For both God the Father is said every where to have redeemed us, and Christ to have bought or redeemed us to God: and then he sends us to these places. *Act.* 20.28. 1 *Cor.*6.20. *Eph.*5.25. *Rev.*1.5. More plainly *in loc. com.* following, It is demanded, saith he, how the Lord may be said to have bought them, who deny him. For this seemes contrary to those places of Scripture, in which it is affirmed, that the faithfull alone, of whom the Catholike Church of Christ consisteth, be redeemed by Christ, *Act.* 20.28. *Eph.*5.23. and that the faithfull do alwayes remain in the Church. 1 *Joh.*2.19. Some answer (saith he) that those who fall away, were never truly redeemed, nor did ever truly beleeve. Therefore they thinke these places and such like are to be taken not according to the truth of the thing; but according to the apearance or opinion: to wit becaus these Apostates professe the faith for a time, and so seeme both to themselves, and

Vorst. in 2 Pet. 2.1. *Schol.*

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to others judging in charity, to be true beleevers, when in deed they are nothing lesse. But it seemes more simple, if we say, that some who after fall away, for a time doe truly beleeve: which Christ doth therefore call Temporaries, *Math.* 13.21. And then concludes, to take away the shew of repugnancy, which seemes to be betwixt this and the former places. We must hold, that Christ in act and very deed is the redeemer of the faithfull, as long as they be such: although in power, yea and in will he be the Saviour of the whole world. To let passe other things which pertaine not to this question, it is plaine the Apostle speakes of them for whom Christ died in act, event or application, in which sence they confesse he died not for all men, but the faithfull only as such. And as these false teachers were called into the Covenant, accepted the condition, beleeved in Christ, for a time rejoyced in him, and brought forth some fruite, so we confesse they were bought by the blood of Christ, because all these were fruits of Christs death, whereof they were made partakers. As in the Parable, the Lord is said to remit to his servant a thousand Talents, when he desired him, sc. inchoately or upon condition, which was not confirmed, because he did not forgive his fellow servant: so the false Prophets are bought by the blood of Christ, sc. in a sort, as they beleeved in Christ, but not sincerely and unfainedly. We reade of some Apostates, that they had been enlightened, and tasted of the heavenly gift, and been partakers of the holy Spirit, who afterwards did revolt from the faith. To these men, their sinnes were remitted in a sort in this world, and in a sort they were bought by the blood of Christ, but inchoately only, and as they tasted the word of life. Had they eaten the word of life, that is, had they soundly and truly beleeved in Christ, they had received perfect and consummate remission of sinnes, both in this world and in the world to come; they had been perfectly redeemed and reconciled unto God: but because they did not eate, tasted only, they received not perfect remission, they were not perfectly redeemed. To this taste answereth the Sowe that is washed, and returneth againe to the wallowing in the mire: washed and so redeemed, washed with remission of sinnes, and so redeemed from sinne, inchoately: but because she returneth to the filth of sinne, that remission is confirmed, neither in the houre of death, nor at the day of Judgement. The false Prophets were bought as they beleeved.

Math. 18.25.

Heb. 6.5,6,7.

2 Pet. 2.22. *Vt generalis, vox acquirere, pro emere, Act. 7.16. cum Gen. 25.10. sic specialis, emere pro acquirere nisi sim usurpatur.* Apo. 3.18. 2 Sam. 7.23. Psal. 26.11.

beleeved. Had they beleeved effectually with a soveraigne, well-rooted affiance, they had been bought saving-effectually: as they beleeved superficially, so they were bought in act and event, but not unto Salvation. The purchase of redemption goeth before faith, is not made by faith, but applied only: but it is most assured, if men beleeve unfainedly, they are redeemed effectually, if they beleeve not, they are not redeemed: for them that be cast off as aliens, we doe not reade that redemption was purchased. This interpretation will not seeme new, nor strained to them that shall weigh the circumstances of the Text, not to them that urge it, when they shall consider it is their owne. It agreeth well with the scope of the Apostle, which is to shew the fearefull condition of such false teachers, because they in life denied the Lord that had called them into Covenant, which they had accepted, whom they had embraced by faith, by whom they were delivered from the pollutions of the world, in whom if they had beleeved unfainedly, without question, they should have been saved: and whom wilfully, not of frailty, they had denied. And is not this a good argumēt to prove, that by their wilfull departure they had brought upon themselves swift damnation. If they were never the neerer heaven by ought Christ had done, the fault was their owne: for life was truly promised unto them, whereof they deprived themselves, not because they could not doe otherwise, but because they would not receive it, or having received it in part, they voluntarily fell off. What though God never purposed to make them actuall partakers of the saving benefits of Christs death? By his commandement he bound them to beleeve, by promise he assured them of Salvation if they did beleeve, he bestowed upon them many spirituall gifts the fruits of Christs death; and if they fell away, God was no cause efficient or deficient of their revolt: And doth not all this conclude their sinne to be out of measure sinfull in denying the Lord that bought them.

The other places *Rom.* 14. and 1 *Cor.* 8. receive the same answer; for they speake of weake bretheren for whom Christ died, who were beleevers, or as beleevers, for whom Christ died in respect of application. And then this argument doth not hang handsomly together, Christ died for beleevers in respect of application, therefore he died for all men to impetrate righteousnesse. If they reason thus, he died for some in respect of application that may

Luk. 21. 28.
Rom. 8. 23.
Heb. 11. 35.
Empti dicuntur, h.e. ut alibi loquitur scriptura,
Exod. 15. 16.
Deut. 32. 6.
acquisiti, nempe quod illos Deus in familiam suam adsciverit.
See Kimedont. de Redemp. hū. gen. cap. 9. pag. 206.

perish; therefore he died for all men in respect of impetration, it hangs but loosely: for they themselves will say, Christ died for the faithfull only in respect of application, and not for all men, whatsoever we are to thinke of the condition of the faithfull, whether they shall stand, or may perish. Amongst themselves, some that maintaine generall redemption by the death of Christ, doe yet hold, that no lively member of Jesus Christ, can perish, or fall away. And I can hardly see how their positions will hang together, if they doe not grant, that though some believers may fall and perish, yet others cannot: But as concerning the weake bretheren, such as be true believers, it is possible they should be grievously shaken by offences and temptations, yea destroyed, as farre as lies in the authours of scandall and temptation, and their own frailty: but in respect of the decree and unchangeable love of God and the intercession of Jesus Christ, they shall not utterly perish, but if they be tempted, they shall be supported, or if they fall, God will raise them up againe. The Apostles exhortation then is forcible, that they should not offend their weake brother, for this was as much as lies in them to destroy him for whom Christ died. Thus *Vorstius* paraphraseth the text, offend not him with thy meat, I pray thee, and as much as in thee is destroy him, for whom Christ died. And in his *loc. com.* upon that Chapter, although the elect cannot perish, the unchangeable decree of God withstanding, yet it is not said in vaine, that they perish by our fault, who when they have entered into the way of salvation, being offended with our actions begin to turne from the same. And *in loc. com.* upon the other place; although Christ will suffer none of his to perish, yet indeed they are said to drive weake Christians into destruction, who doe rashly offend them, because to wit offences of themselves doe tend to their destruction, to whom they are objected.

Perditio est morbi ac vulneris, non mortis.
Vorst in Rom. 14.15.

Lastly, It is objected, that the Covenant in Christ is generall, *Joh.* 3.16. & 6.30. without respect of others.

As the Covenant is generall, so is the fruit and application of Christs death, in and through whom the Covenant is made, that is, proffered of God, and accepted of man. As all and every man is called into Covenant, liveth under the Ordinances of grace, is partaker of the fruits of the Spirit, and applieth the death of Christ, so Christ died and rose againe for him. But this manner of

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Chriſts death pertaineth to the event, act or application, which they confeſſe is not common to all men, and is manifeſt in this, that God entred not into Covenant with every Nation at all times, neither under the Law, nor in times of the Goſpell, *ſcil.* with the Nations he paſſed by, and which as the Scripture ſaith were without God. God expreſſely declared himſelfe in the time wherein the diſtinction of Jew and Gentile tooke place, that he would accept of ſtrangers, as well as any, if they ſhould love and feare his name, *Iſa.*56.7. But the Covenant at that time was not made with all Nations, as it was with the Jews, not made known unto all the Gentiles, they did not enjoy means ſufficient to come to the knowledge of the truth; That the promiſes of mercy did at all times belong to them that fulfilled the condition, is needleſſe to be proved: but that the Covenant was made with every man, or that meanes ſufficient or grace to receive the promiſes was granted to every man, at all times, in all ages if they would, is that which no Scripture teſtifieth. And that paſſage of the Prophet, which promiſeth the acceptance of the ſtranger, if he repent and turne unto the Lord, is manifeſtly ſpoken of the times of the new Teſtament, when the partition wall was broken downe, as the verſes following doe convince. In the daies of grace the Covenant was more generall, then in former times it had been: but God hath not erected his Tabernacle, nor walked amongſt all Nations, in every age of theſe laſt times, as experience teacheth. How then is the Covenant generall, reſpecting every man? Peradventure they mean no more but this, that every man that will be ſaved, muſt be ſaved by it, and whoſoever doth believe, be he bond or free, Jew or Gentile, male or female, rich or poore, he ſhall be ſaved, though the Covenant was never made with moſt Nations of the world, nor accepted by them, nor they had means to come to the knowledge of it, much leſſe grace to performe the conditions: and then to grant the Covenant is generall will availe them nothing. There is no force in this argument, the Covenant of grace is made with ſome, none being excluded, if they repent and believe, therefore Chriſt died for every man, rather we may ſtrongly argue, Chriſt died not for every man, becauſe God is not the God of all by Covenant. But the invitation is generall, *ſcil.* in the daies of grace and to them that heare it, and the promiſe univerſall to every believer: we adde, the invitation is ſerious, ſhewing

Act. 14.16. and 17.30.

Rom. 1.16. Col. 1.23. Act. 17.30. Tit. 2.14. Luk. 24.47.

ing what God is well pleased with, and doth approve in us, *scil.* that which he perswadeth with arguments in themselves forcible to move and incite, and what he will performe, if we make good the condition. We adde, that the party invited is passively capable of the invitation, that no man of what state or condition soever is hindred or kept backe from comming to Christ by any cause efficient or deficient out of man himselfe, which doth either constraine or necessitate his not comming: and he that refuseth to come, refuseth not through inability, as unable, though unwilling and desirous to imbrace it, but willingly preferring some base inferiour good before it. But this argueth only the sufficiency of Christs death, that all men should be saved, if they did believe, and the efficiency thereof, that the members of the visible Church should be invited seriously, and those that be effectually called should inherit the promise.

It will be said, to what purpose are they called and invited, if they be as unable to come, as a dead man is to arise and walke. True it is, every man is of himselfe unable by nature to come unto Christ, and God doth enable whom he please: but this inability is not from any impossibility that is without man himselfe, either in respect of the thing commanded, or any externall cause, or bruite necessity and dispositon, but from his voluntary perverseness, which is most blame-worthy. The comparison may be admitted, if rightly interpreted, otherwise it is captious: for sinne is the death of the soule not physicall, but morall: Man by sin looseth not the faculty of understanding, and willing, but of understanding and willing aright, as in duty he is bound, the object being propounded and revealed with fit and convenient light. It is not therefore all one to invite a sinner to forsake the errour of his way, and call upon a dead man to arise out of the grave. The Lord who doth whatsoever he will in heaven above, and in earth beneath, in his deepe and unsearchable counsell never absolutely intended to make every man actually and effectually partakers of the benefit promised, for if he had so purposed it, it should have taken effect: nevertheless, the invitation is serious, shewing what we ought to doe, and God doth approve and desire on our parts: and the purpose of God to give faith to whom he please, and not to all men, is no cause of any mans unbeliefe, either efficient or deficient. For that man believeth, this he oweth unto God, and that

that not ſimply alone, but comparatively in reſpect of others, who believe not: but that man refuſeth the promiſes of mercy, this is of himſelfe, not of ſimple or naturall infirmity, which might procure pity, but of his owne perverſeneſſe, and love to ſome inferiour good, different from the good propoſed, or contrary to it, and averſeneſſe from the circumſtances and conditions of the object propoſed.

They aske, what ſigne doth God ſhew of deſire or approvall that men ſhould believe, when he gives them not power ſo to doe. This that he commandeth, intreateth, perſwadeth them to repent and believe, waiteth with long-ſuffering and patience for their amendment, promiſeth mercy if they will returne, convinceth them of their wilfulneſſe, and though he change not their hearts by the effectuall worke of his Spirit, is wanting to them in nothing, which in juſtice or promiſe he is bound to give, ſpecially when their impenitency is not from lack of grace, but from perverſeneſſe. If this ſatisfie them not, let them anſwer themſelves, how God doth will the repentance of them that be caſt off, and left to the hardneſſe of their hearts? How he doth will, deſire and approve the converſion of ſuch as he hath blinded and hardened for their ſins, even when they are ſo blinded and hardened; as of *Caine*, who was of the wicked one, and ſlew his brother, becauſe God had reſpect unto his ſacrifice, and of the Jews, whoſe eyes were cloſed, and hearts hardened, that they ſhould not convert. Gen. 4. 7. 1 Joh. 3. 12. Mat. 13. 15.

How is it imaginable, ſay they, that impoſſible ſhould be the object of Gods deſire or approvall? The anſwer is given already, impoſſible in it ſelfe, or in reſpect of the unreaſonableneſſe of the thing commanded, is not the object of Gods deſire, approvall or commandment: but an impoſſible thing to us in reſpect of our perverſeneſſe, may be and is the object of Gods commandment, and ſo of his approvall and deſire, as he doth will and deſire what he doth command. Doth not God exact of the Gentiles given up to the vanity of their minds, that they ſhould ſeeke him in the way, wherein he will be found, if they would be ſaved, when they have not meanes ſufficient to bring them to the knowledge of the truth, nor grace to believe? Doth not the Lord command, approve, and deſire the converſion of many obſtinate, impenitent perſons living in the Church, who have and doe abuſe the meanes

Isa.6.9. of grace, whom for their former and present contempt he doth blind and harden, whose condemnation is aggravated by this, that they have, and doe live under great and good teaching? Doth not the Law exact perfection of them who are under the Law, when it is impossible by reason of the infirmity of the flesh? Is not the rebellion of the flesh repugnant to the Law of God, from which it is impossibe to be freed in this life? In the Covenant of grace, perfection of faith and obedience is commanded, otherwise imperfection should not be a sinne: but that is impossible to man, whilest he carries about this body of sin. And if impossible be not the object of Gods will in this sence, he that by custome in evill hath contracted an habit, that he cannot but sin, should not offend, and he that is carried with most violence of mind unto evill, should be least evill.

They demand further, how could God approve that such should repent and believe, as doe not these things from him, and by the power of his grace, who therefore might glory, as he would have no creature to doe? 1 *Cor.*1.30. And it is a most sure thing, God would have no creature to glory in himselfe, and most true, that faith will not, cannot glory in any thing, but in the Lord, and therefore we acknowledge that God of his grace hath chosen some men to faith and holinesse, as in justice he purposed to leave and forsake others for their sin. For if God decreed not to give men faith and repentance, he is not the authour of them. For God doth nothing in time, but what he decreed to doe before all time. To exclude boasting it sufficeth not to say, that God gives grace, whereby we might believe, if we will, specially if we use our naturall gifts well: for that makes ability to believe only to be of God, and that in part procured by our selves, but faith and repentance to be from the free use of our owne will, whereby we are distinguished from others which believe not, to whom God wished as well, and who received as much grace from God, perhaps more. See *Groven. dissert. de elect. & fid. prævis.* But leaving that matter for the time, to the objection the answer is plaine, that as God commandeth wicked men to repent and believe, so he testifieth what he doth desire and approve, but with-holding the internall and effectuall working of his Spirit, they will not repent through their perverseneſſe. As it is a duty which God requireth, so it is approved, but without his grace it cannot be performed.

formed. It is a certaine truth, if the wicked doe repent unfainedly, they shall be accepted, but repentance is the gift of God, which without his grace cannot be wrought. As God commandeth repentance, so he doth approve it, but he approves not that men should glory in themselves, because if they returne as he commands, it is by his grace. God testified to *Cain* what he approved, *Gen.*4 7. when *Cain* had not grace at that time to doe what God required: nor did the Lord approve, that he should glory in himself, as if he could repent by his own power.

It may be asked, to what end doth God invite and perswade wicked men to repent and believe, if he give them not grace to believe if they will. The latter part of that question must be explained, for if this be the meaning, that many men through their own default be left of God without grace sufficient to bring them to life eternall, it is that experience it selfe confirmeth, in many Infidels who have departed this life, before they had means to come to the knowledge of Jesus Christ. And if God may deny to some both meanes and grace sufficient to bring them to life eternall, he may justly with-hold the graces of his Spirit from them that be called and invited in the Ministery of the word, when grace is freely given, and both the one and other be deprived through their owne default. But if the meaning of that latter clause be, that though wicked men should seek and truly desire grace, yet God doth violently with-hold it from them, then it is most false, and implies a contradiction, as if men without the grace of God, could truly desire grace. Now the end of this invitation may be considered according to the meanes and invitation it selfe, and the will of God exacting of man what is good and acceptable, and what in duty he oweth unto God: and in this respect the salvation of the party invited is the end of the invitation: or it may be considered according to the will of God, whereby he doth not only ordaine and approve meanes to such an end, but will so bring to passe that the effect shall follow: or hereby he not only commands them to believe, and others to further their salvation, but willeth effectually to bring them to salvation and draw them unto him by the powerfull operation of his Spirit, so he doth not will the salvation of all that be called. As men are called to repent that they might live, and God doth in calling them avow it is his desire, they would repent that they might live, so the end of the invitation is life.

Duplex animi dispositio ad fidem & pœnitentiam: una sine qua non: scil. ut audiamus Evangelium: formalis altera.

life and salvation. This is manifest, in that the Lord doth earnestly againe and againe call upon impenitent and obstinate sinners to repent and believe, protesting that he desires not their death, but rather that they should repent and live, when yet in his just and dreadfull judgement he hardeneth their hearts for their perverseness and rebellion, that they cannot repent. But in respect of the good pleasure of God not to give them grace to repent and believe, which of his rich mercy he gives to others, who have abused what they received no lesse, perhaps more then they, the end is to manifest his justice in them, for the contempt of his grace. For what God doth command, intreat, perswade and promise, that he doth will as he doth command, intreat, perswade and promise it. But as God doth justly denie that grace to one, which of his free love he vouchsafeth unto another, so he willeth to manifest his justice in the one sort, and the riches of his grace in the other.

Lastly, Some object, that they that are invited must either have Christ, he not dying for them, or misse of Christ though they repented, whereof the former would argue mutability, that Christ should die for men, and not die for them, and the latter would be a breach of promise. A conceit not much unlike, drove *Socinus* to denie the prescience of God, because whencesoever this prescience commeth, it is altogether certaine, and from that is necessarily gathered an antecedent necessity of all things which are done. *Socin. Prælect. cap.* 8. And in the same forme and manner a man may reason from the prescience of God, if God approve the repentance and faith of them, whom he doth certainly foreknow to have no portion or benefit by the death of Christ, then either if they repent they shall have no benefit, which is contrary to his promise, or if they have benefit, then is God deceived, neither of which can be admitted without blasphemie.

And the answer to both these cavils is one, that certaine it is Christ died for them that believe, and whosoever believeth in him truly and unfainedly, shall have benefit by his death: but we need not, we cannot say, Christ died for them for whom he died not, or that God is changeable: For it is as sure and true, that they will not repent and believe for whom Christ died not. The connexion is good, if the reprobate doe repent and believe unfainedly they shall

shall be partakers of the benefits of Christs death: but the simple Propositions are both false; the reprobates doe repent, and they are partakers of the saving benefits of Christs death. Carnall reasonings have brought forth strange monsters in Divinity, and in this particular not a few: It is good for us to acknowledge the wisdome, justice, goodnesse, mercy and truth of God in all his wayes, though we cannot wade into the depth of his counsels. If men give themselves leave to reason thus against the protestations of the Lord, why doth he intreat and perswade them to returne? why doth he complaine that they will not come unto him? if he give them not grace to come if they will, if he doe not enable them: Might they not plead as well against the fore-knowledge of God in the same manner, if God certainly fore-know that men will not returne upon such invitation, why doth he intreat againe and againe, sending his Prophets early, and calling upon them, when by the refusall of such mercy, they aggravate their sin, and encrease their judgement. Sure amongst men such a course would be accounted idle, unlesse it was done for a further end. One answer will suffice to both Objections: but when shall we make an end, if we give way to our ignorant and blind imaginations.

Now let us come to the second opinion, which is that Christ died, and by his death satisfied the justice of God for all that have believed, doe believe, or shall believe; that they, and they only are partakers of the saving benefits of Christs death. The death and redemption of Christ they deny not to be sufficient for the salvation of all men: nor that it is effectuall in many particulars, to some that believe not sincerely: but that, if the will of God, or the event be considered in respect of saving benefits, it was peculiar to the faithfull. For Christ the Mediatour of the Covenant of grace, died for them only that be comprehended in the Covenant of grace. His bloud is the bloud of the everlasting Covenant, of the Covenant that God of his grace hath stricken with his Church, and was shed for them that have been, are and shall be called into that Covenant. *This is my bloud of the new Testament, which is shed for many for remission of sinnes:* For many both Jews and Gentiles, of which the Church was to be gathered. *Luke* hath it, *which is shed for you*; and so it was shed for them, and for many of the same spirituall estate and condition with them, for

See *Malder anti-synod p.* 23, 24 *Tapper. in schol. Lovan. Art.* 6. *Fr. Sonn. l.* 3. *demonst. Relig. Christ. cap.* 19. Heb. 13. 20. Zach. 9. 11. Mat. 26. 26. and 20. 28. Mar. 14. 24. Isa. 53. 12. Luk. 22. 20. Heb. 9. 28.

many under the same Covenant. The word *many* is used for all sometime, *Rom.* 5.15,16,19. but here it is used rather to distinguish them that be in Covenant, from them that be cast off, and them to whom remission of sins purchased by the bloud of Christ is sealed in the Sacrament, from them to whom it is applyed. The remission of sinne here spoken of, is not put for remissibleness, but actuall remission granted and received, for remission in act and application, whereof all are not partakers. If all be taken for the common sort and poore of the people (which yet may be questioned, and cannot be proved by any passage of Scripture, or shew of reason) and our Saviour used that phrase to testifie his aboundant love and humility, in that he shed his bloud for the poore and inferiour ranks of men in this world, it makes nothing against the former interpretation. For not many mighty, not many noble, but the poore and base of this world are called and admitted into Covenant. But the faithfull only be effectually in Covenant: they that be in Covenant according to the outward administration, doe professe the faith, and in some degree are conformable in respect of conversation: they that be truely and effectually in Covenant, doe soundly and unfainedly beleeve. When the Scripture speakes of them that be out of Covenant, it saith they are not knowne of God, neither doe they know God, that is, they are not regarded of God, neither doe they regard him: when of them that live in Covenant, it stileth them the people of God, sonnes or children of God, the sonnes of the living God, a peculiar people, reconciled unto God, justified unto life; the daughters of Zion and of Jerusalem, who have the Jerusalem that is above for their spirituall mother, the seed of *Abraham*, who is the Father of us all; And as Jerusalem which is above is the mother of us all, so is Christ said to die for us all, and God to have mercy upon all. *Rom.* 8.32. *He that spared not his own Sonne, but delivered him up for us all. Rom.* 11.32. *God hath concluded them all in unbeliefe, that he might have mercy upon all. Rom.* 5.18. *By the righteousnesse of one, the free gift came upon all men unto justification of life*, that is, of all them which pertaine to the posterity of Christ by spirituall regeneration. It may well be, that all to whom *Paul* wrote that Epistle, did not unfainedly believe, but as they professed the Doctrine of Salvation, and in some measure walked according to the policie of the

Heb. 2. 10,13.

1 Cor. 1.21.

Isai. 55.5.
Exod. 4.10.
Exod. 5.1.
Jer. 10.10.
Isai. 63.8.
Hos 1.10.
Tit. 2 14.
Col. 1.21.
Gal. 4.26.
Rom. 4.16.

the new Jerusalem, and as they enjoyed the Ordinances of grace, whereby Christ was applied, so the Apostle speakes of them as Saints and beloved and faithfull. And in the same sense in other places, they are reckoned amongst the faithfull, beloved and elect, who believe for a time, and professe the doctrine of Salvation, and partake the seales of the Covenant, though afterwards they fall away: and as they are called beleevers, converts, disciples, members of Christ, temples and sonnes of God; as they are said to be justified, sanctified, and redeemed, so is Christ to have died for them, as he is applyed in the Ordinances of grace, and they partake of the benefits of his death. But as for them that be not in Covenant, we shall never reade that their sinnes are pardoned, that they are delivered from death, purged from their sinnes, reconciled unto God, received into favour: nay, the contrary is plainly affirmed of them, that they are not the people of God, that they have no communion with Christ, that they are enemies in their minds by wicked works, alienated from God, that the wrath of God abideth on them, that they are without God in the world; which is never said of them for whom Christ died. The Scripture speaketh expressely, that Christ died for his Church, his sheep, his children, his people, the people or children of God, those that are given unto him of the Father, his brethren. *As the Father knoweth me, even so know I the Father, and I lay downe my life for my sheep. Joh.* 10. 15. *Take heed unto your selves, and to all the flocke, to feed the Church of God, which he hath purchased with his own bloud. Act.* 20. 28. *Christ is the head of the Church, and he is the Saviour of the body. Eph.* 5. 23. *Christ loved the Church, and gave himselfe for it.* ver. 25. *He shall save his people from their sinnes. Matth.* 1. 21. *Who gave himselfe for us, that he might redeeme us from all iniquity, and purifie unto himself a peculiar people. Tit.* 2. 14. *As thou hast given him power over all flesh, that he should give eternall life to as many as thou hast given him. Joh.* 17. 2. *He propheſied that Jesus should die for that Nation; and not for that Nation only, but also that he should gather together in one, the children of God that were scattered abroad. Joh.* 11. 51, 52. *For both he that sanctifieth, and they who are sanctified are all one: for which cause he is not ashamed to call them brethren, saying, I will declare thy Name to my brethren, Heb.* 2. 11, 12. The Church and people of God in themselves considered were sinners, ungodly, enemies, alienated from God, and Christ died for them,

Act. 10. 43. Joh. 5. 24. Joh. 15. 2. Act. 15. 9. Rom. 5. 1. Rom. 9. 25, 26. Col. 1. 21. Joh. 3. 36. 2 Cor. 6. 15, 16, 17.

Rom. 5. 6, 10. not that he found them friends or brethren, or children, but that he might make them such, as by the participation of the benefits of his death they are made such indeed. The faithfull are the seed or children of Christ, which he hath brought forth with pain and travell. *Isai.* 53. 10, 11. The inheritance of Christ, which he hath purchased by his death, given unto him of the Father, that they might be redeemed from death, and possessed of him for their Salvation. *Psal.* 2. 8. as the Psalmist elsewhere expounds it, *All the ends of the World shall remember and turne unto the Lord: and all the kinreds of the Nations shall Worship before thee.* And if Christ died thus for his people, seed, inheritance, sheep, and Church, he died not equally for all and every man: for then in his death he considered none to be made his sheep or brethren before others, nor did he purchase grace that one should be made the child of God rather then another. For though grace be distributed, in different degrees, yet that being so common to them that beleeve and them that beleeve not, that sometimes the greater measure is given to them that reject and cast it off, it cannot be the cause why one man differs from another.

Psal. 22. 27. Psal. 72. 11. and 86. 9.

Many things are answered to this argument; As first, that it is not said Christ died for his sheep, or brethren only, and that his dying for them doth not exclude others; as *Paul* saith, Christ died for him, applying the death of Christ to himself, but not excluding others. But the instance is not like; for these words *(for me)* are not disjunctive to distinguish *Paul* from the rest of the faithfull, but from unbeleevers, or them that were not in the same state or kind. This is a priviledge common to *Paul* with all beleevers, that Christ died for him: in respect of them then it is not disjunctive, but in respect of them who be not partners in that prerogative, it is disjunctive. Therefore the example doth rather prove the speech to be restrictive, then otherwise: for as these words of *Paul, Who loved me, and gave himself for me*, distinguish *Paul* from the company of unbeleevers, and so are exclusive: in like manner are these words of our Saviour, *I lay down my life for my sheep*, restrictive and exclusive. In those Texts there is no exclusive particle expressed, but the proposition for sense is restrictive. For when difference or distinction is contained in some terme, the Proposition is for sense exclusive, no lesse then if it was expressely

Synodal. circ. Art. 2. pa. 317. Vorst. amica collat. cum Piscat. sect. 26. Gal. 2. 20.

expressely noted. *Thou shalt feare the Lord thy God, him shalt thou serve, and to him shalt thou cleave:* here is no restriction or exclusion expressed, but in sense it is exclusive, *Call upon me in the time of trouble, and I will heare thee:* only is not added, and yet for the sense the words are exclusive. *In thy seed shall all the Nations of the earth be blessed;* though no exclusion be expressed, the Apostle is bold to interpret it, as if it had been said, In thy seed alone. *Whom he foreknew, them he predestinated:* this proposition is not expressely exclusive, is it not then exclusive in sense? When *David* saith, The Lord is my God, he excludes not the faithfull from the same preeminence: but when the Lord saith to his people, *I am the Lord thy God,* he excludes them that be not in Covenant. *Abraham beleeved God, and it was accounted to him for righteousnesse:* here is not restriction added, but the proposition is exclusive. *Whosoever beleeveth in Christ shall not perish, but have everlasting life:* doth not this proposition exclude works from being a cause of Salvation, because only is not added? Some answer, that these passages be exclusive, because the Apostle expressely shuts forth works from the act of Justification, *Rom.* 3. 28. whereas they rather teach, that faith doth comprehend repentance, conversion and new obedience, and that works are not excluded from the act of Justification, but only works done by the power of nature: But leaving that, the proposition is for the matter exclusive, and that the Apostle shewes from the thing it self, proving hereby that *Abraham,* after he had followed the Lord a long time, and yeelded obedience to his commandements, was justified by faith without the works of the Law. The words therefore may be exclusive though only be not added: and that they be restrictive is plain by the thing signified: for what is it for Christ to lay down his life for his sheep, or to purchase his Church by his bloud, but to bruise the serpents head, to redeeme them from all iniquity, and purifie them to be a peculiar people to himselfe, to save his people from their sins, to deliver them from the feare of hell and death, and to blesse all Nations of the earth, according to the promise made to *Abraham.*

Deut. 10. 20.
Psal. 50. 15.
Gal. 3. 16.
Rom. 8. 29, 30.
Gen. 15. 6.
Joh. 3. 16.

This needs no further confirmation then the next answer, which they make, that the words be exclusive not in respect of the thing it selfe, but of the *modus:* which others expresse thus, that Christ died for his sheep in respect of the application and

event. For if it be exclusive in the *modus*, exclusive it is as well, though only be not added, as if it was. And the question is not of the sufficiency of Christs death for all men, in respect of the magnitude and excellency of the price: nor of the efficiency of his death in some degrees, for such as shall not inherit the crown of glory: but of the *modus*, whether he died *sufficienter & efficienter quantum in se*, for all and every man. That this *Modus* is excluded, will appeare in that we shall never reade that Christ died for any but for his sheep, his Church, his brethren, his people, or them that be considered as such in respect of present profession, externall administration, and application of his benefits. *Unto you is*
Luke 2.11. *borne this day in the City of David, a Saviour, which is Christ the*
Luke 1.68, *Lord. Blessed be the Lord God of Israel, because he hath visited and*
69,70. *redeemed his people, and hath raised up an horne of Salvation in the house of his servant David, as he spake by the mouth of his holy Prophets, which have been since the world began: That we should be saved from our enemies, and from the hands of all that hate us. Mine*
Luke 2. 30, *eyes have seen thy salvation, which thou hast prepared before the face of*
31,32. *all people. A light to lighten the Gentiles, and the glory of thy people*
Heb. 2.17. *Israel. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull high Priest, in things pertaining to God, to make reconciliation for the sinnes of the people.*
Rev. 5.9. *Thou art worthy to take the booke, and to open the seales thereof: for thou wast slaine, and hast redeemed us to God by thy blood, out of every kinred, and tongue, and people, and nation.* And generally in every place, they, for whom Christ is said to die, are called his elect, his sheep, his people, his brethren, not barely called into Covenant, but received upon their acceptance thereof. The severall passages alleadged to prove the universality of Christs death, have been examined already, and found to speake directly to this purpose. But amongst them that be called into, and accept of the Covenant, some be elected simply, others in comparison, some be the sheep and brethren of Christ in truth and sincerity, others in profession and externall administration, or in some respect only. And as we must distinguish of the elect and sheepe of Christ, so of his dying for them. For he died for all his elect, as they apply and be partakers of the benefits of his death: he died saving-effectually, *scil.* to bring them to grace and glory; according to the election of grace, for his simply elect and

and people in truth, that is, for them upon whom Salvation should be conferred, and to whom it should be soundly applied. So the Prophet telleth us, Christ died, that indeed and most certainely he might see his seed, and bring many brethren unto God. And if Christ died not for his sheepe for this particular end, that by his speciall grace, and that which is given to none others, they might injoy the fruit of his death, we must confesse, that Christ in this saying doth give no particular comfort to his sheepe, and in that whole Chapter: which is absurd. And though sheepe and beleevers materially be the same, formally in this place they be not: for when Christ saith to the Pharisees, *Yee beleeve not, for yee are not of my sheepe. Joh.* 10.16. If to be a beleever and the sheep of Christ doe signifie the same thing, he should say, ye beleeve not, and that which followeth, *My sheepe heare my voice, and follow me, Joh.*10.27. should be the same as if it had been said, the beleevers beleeve. So that sheepe and beleevers are reciprocall, but formally they are not made sheepe by faith, but by election. Isa.53.10. Rom.9.18. Joh.10.15.

Moreover the acquisition of righteousnesse by the death of Christ, and the application thereof, are things to be distinguished, but so inseperably conjoyned, that for whomsoever it is acquired, to them it is applied. *By his knowledge shall my righteous servant justifie many: for he shall beare their iniquities, Isa.*53.11. *He bare the sinne of many, and made intercession for the transgressours, Isa.*33.12. *By his stripes are we healed, Isa.*53.5. *Who was delivered for our offences, and was raised againe for our justification, Rom.*4.25. *As by the offence of one, judgement came upon all men to condemnation: even so by the righteousnesse of one, the free gift, came upon all men unto justification of life, Rom.*5.18. *Who is he that condemneth? It is Christ that died, yea rather that is risen againe, Rom.*8.34. *I am come that they might have life, and that they might have it more aboundantly, Joh.*10.10. *In this was manifested the love of God towards us, because that God sent his only begotten Sonne into the world, that we might live through him, 1 Joh.*4.9. *By the which will we are sanctified, through the offering of the body of Jesus Christ once for all, Heb.* 10.10. *For by one offering he hath perfected for ever them that are sanctified, vers.*14. The passages of Scripture are plentifull, which testifie application to be the end of Christs death; for he died to establish and ratifie the everlasting Covenant of grace, *Heb.*9.15, 16,17. to abolish him that had the power of death, that is, the devill,

devill, *Heb.*2.14,15. conquer death, 2 *Tim.*1.10. destroy and kill sinne, *Rom.*6.10. sanctifie his people through the truth, *Joh.*17.19. give life unto the world, *Joh.*6.33. redeeme us from the curse of the Law, *Gal.*3.13. and from all iniquity, *Tit.*2.14. obtaine eternall redemption, *Heb.*9.12. that we might be made the righteousnesse of God in him, 2 *Cor.*5.21. that he might deliver us from this present evill world, *Gal.*1.4. that being dead unto sinne, and alive unto God, *Rom.*6.4,5,6. we might not live to our selves, but unto him which died for us, and rose againe, 2 *Cor.*5.15. and that we might receive the adoption of sonnes, *Gal.*4.5. And it is absurd to reason it selfe, that Christ by the decree of God should purchase that for men which is not given unto them; that he should acquire what they obtaine not: that by divine imputation Christ should die for every man, when the merits of Christ be not communicated unto them: that the promised seed should be given to *Abraham*, no blessing or multiplication following. If Christ have purchased a new Covenant, faith, redemption, reconciliation for every man, without question they are or shall be delivered from the condemnation and dominion of sinne; the Spirit is given or shall be given to abide with them; they are or shall be renewed after the Image of God. If Christ be a King, he hath a Kingdome, subjects and territories, wherein he doth exercise his regall power. He is a King not only in personall right, or to punish enemies; but a King to feed and rule a people. God hath given his Sonne the uttermost parts of the earth for his possession, and shall men with-hold it? Shall God give men unto Christ, and shall they detaine themselves from him? If Christ came to destroy the workes of the devill, (that is sinne, as the Apostle shewes, 1 *Joh.*3.8. *Joh.*8.41,44.) and to deliver men from the feare of death and the devill, shall we not thinke, that Satan is cast downe, and death abolished? Christ is a Saviour as in merit so in efficacy, else should his purchase be in vaine, the end of his comming into the world be uncertaine, his purpose in laying downe his life be frustrate, and Christ should merit by the appointment of God, what God doth not give: therfore the impetration of righteousnesse must not be plucked from the application, nor doth the giving of benefits purchased by the death of Christ depend upon the pleasure of men any more then the acquisition doth. Betwixt the purchase and application of Christs death,

faith

faith comes between: but that faith is merited by the death of Christ, and for Christ vouchsafed to them, for whom he died, *Tit.3.6. Ephes.1.3. Phil.1.29. Ephes.6.23.*

Some have answered, that all men are the sheep of Christ, as the dispersed, torne, and devoured of evill pastors and beasts of the field, and the seduced and destroyed are acknowledged to be sheep, *Jer.23.1,2. Ezek.34.5,6.* But the Prophets speake only of the people of the Jewes, which at that time was distinct from the Gentiles, as the flock and inheritance of the Lord: so that hence nothing can be gathered, but that they, who live in Christs Church and fold, are his people and sheep of his pasture.

Againe, the Scripture speakes of the sheep of Christ, two wayes, according to vocation or according to election. According to vocation they are sheep, who externally pertaine to the number of Gods people and the Church: according to election, many sheep are without, many wolves within, and many sheep within, many wolves without. Although there be a distinction betwixt the merit of Christ by his obedience even to death, and his intercession, yet one of them cannot be separated from the other: for he maketh intercession for them to his Father for whom he hath merited reconciliation by his death, and we cannot thinke he should lay downe his life for them, for whom he would not pray. If we looke unto the signification of the words, Mediatour and Intercessor note the same thing: and if Christ have put himselfe betwixt the wrath of God and man to obtaine reconciliation by making satisfaction to offended justice, can it be thought, he will not request, that for the virtue of his sacrifice they for whom he hath satisfied, might be accepted of the Father. If we looke to these two functions of Mediation, suffering death and making intercession, they are conjoyned in Scripture. *It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. If any man sinne we have an Advocate with the Father Iesus Christ the righteous, and he is the propitiation for our our sinnes.* Christ is our Advocate, if he be our propitiation, if we will receive the testimony of the Apostle and not separate things that God hath conjoyned. Incredible it is, that Christ out of his incredible love should vouchsafe to lay downe his life for them as well as others, for whom, the time of his passion being at hand, he would not power out a prayer. How

Jer.23.3. Rom.9.27. Ezek.34.5,6.

Rom.8.34.

1 Joh.2.1,2.

Joh.17.19. these two be conjoyned in the intention of our Saviour, sc. to pray for men and to offer himselfe a Sacrifice for them, may appeare by the words of our Saviour himselfe, *for these I sanctifie my selfe*, that is, for these am I prepared to offer my selfe, that they might be sanctified by the truth; *for these*, that is, them for whom he prayed. And if Christ had intended to offer up himselfe an holy and propitiatory sacrifice for the sinnes of all and every man, he would rather have prayed his Father to accept his sacrifice for all men, then professe that he prayed not for all men. For whom Christ hath offered up himselfe a Sacrifice to put away sinne, for them Heb.9.24. doth he appeare before God in heaven: and if he doth appeare before God for them, he doth also make request for them. But Christ Joh.17.9. prayed not for all men, professeth that he prayed not for the world. He prayed for beleevers and them that should beleeve hereafter, and testified that he would not pray for the rest. And it must be observed, that he prayeth for them that beleeve and shall beleeve, as they were Gods, and of God given to Christ, which formally Joh.6.37,39. is not the same with beleevers, though it be materially.

They answer to this argument, that there is a two-fold intercession of Christ, one generall for all men that they might beleeve. The other speciall for beleevers, that they might be glorified.

If you aske the ground of this distinction, they say, Christ upon the Crosse prayed for his persecutours and them that put him to death, Father forgive them, they know not what they doe. But Luk.23.34. if we search the Scripture we shall find no passage that saith, Christ prayed for every man that he might beleeve, nor is probable. For if he aske faith for all men, then absolutely or conditionally: not absolutely; for then all men should obtaine faith, because Christ was absolutely heard in whatsoever he absolutely prayed for. If upon condition, doth he then pray to his Father, that they might not resist the first grace offered, or that they might beleeve, if they doe not resist the first grace? But if absolutely he pray that they might not resist, then they doe not resist grace: if conditionally, that they might beleeve, if they doe not resist, then he prayeth that they might beleeve if they beleeve: for not to resist the first grace is to obey it, that is, to beleeve. Besides, if Christ pray for all men that they might beleeve, then also that they might enjoy the Gospell, which is the meanes of faith: and that either absolutely, and they should enjoy the Gospell, which we know they doe not;

or

or upon condition, as the right use of their naturall gifts, or the piety of their progenitours, or the like: And then these conditions our Saviour doth pray for absolutely or upon condition, or not at all: If absolutely, then all men should use their naturall gifts well, because he is alwayes heard in that which he doth aske absolutely: if not at all, then it is not of grace that men use their naturall gifts well, or some grace is given to men without the intercession of Christ. And when the Gospell is vouchsafed to some that abuse their naturall gifts, to others not, did our Saviour pray that some should have the Gospell absolutly, some conditionally? or is the Gospell granted to some for the intercession of Christ, to others without it, although he make intercession equally for all men? And if the Gospell be vouchsafed to some that abuse their naturall gifts, why doth not God give the grace of faith also without that condition, under which only Christ asked faith for them. Moreover, if Christ pray for all men that they may beleeve, he asketh this for the vertue and merit of his passion, or not. If not, then faith should not be given for the merit of Christ: if he aske for the merit of his passion, then he asketh it without any condition; for Christ died absolutely & without conditiō for all men, as they teach, & what Christ hath merited for all men, that God giveth absolutely to every man. Christ upon the crosse prayed for them that crucified him, *Luk.* 23.34. But that might be of private duty as man, who subjected himselfe to the Law of God, which requires that we forgive our enemies, and pray for them that persecute us; not of the proper office of a Mediatour, who was to intercede for his people by suffering death and making request. It behoved Christ, as he subjected himselfe to the Law, to fulfill all righteousnesse, and so to pray for his enemies, but that was not out of his proper office as Mediatour, which was to offer up himselfe a Sacrifice or make intercession, as our high Priest. If any shall contend, that this is to be referred to the proper Mediatorie intercession of Christ, it will not prove the matter in hand: for he prayed not for all and every man, but for them that crucified him, and that indefinitely, not universally; for them that were present at his crucifying, and in simplicity of heart (and not of affected ignorance (resisting the evidence of the Spirit speaking by Christ, and by miracles giving testimony to his doctrine) in obedience to the commandement of the Superiours, did crucifie him,

but not for all them that had any hand in his death. He prayeth not that they might beleeve, if they were not wanting to themselves: but prayeth for forgiveneſſe for them that had abuſed naturall gifts, and ſupernaturall meanes of grace: ſo that it cannot be referred to that generall Interceſſion they ſpeake of, with any ſhew of reaſon.

Some anſwer, the ſenſe of the words is only this, Father ſeeing they have ſinned of ignorance, let them not be puniſhed with that puniſhment, which the thing they have done deſerveth (which was without all hope to be blinded, hardened, and caſt off) but let them not for this ſin be in this ſtate, but ſhew mercy on them, that they may be in poſſibility of repentance, pardon, and grace, which interceſſion anſwereth Chriſts dying, as it reſpecteth all, which was to poſſibilitate their Salvation. But this expoſition is new and ſtraitned, and cannot be confirmed by any circumſtance of the place, or ſignification of the word forgiveneſſe: and if it be granted, will not ſute with their purpoſe. For Chriſt died not to poſſibilitate the Salvation of every man, that had or ſhould abuſe naturall gifts and ſupernaturall meanes, as the rulers of the people, which ſtirred up the people to deſire Jeſus that he might be crucified, nor prayed for every man, that had ſo fearfully abuſed the meanes of grace by wilfull and affected ignorance (if not worſe) that he ſhould not be given up to blindneſſe and hardneſſe of heart. If any man ſhall be bold to affirme either of theſe, we muſt deſire better proofe then his bare word, before we can yeeld aſſent.

If it be ſaid, the perſons for whom Chriſt prayed were not in a ſtate capable of remiſſion or pardon, becauſe they were impenitent and unbeleevers, *Corvinus* anſwereth, that we muſt underſtand the condition, if they repent. And by the ſame reaſon, he might aske ſalvation for all men, *ſcil.* if they repent and beleeve. And how then doth this Interceſſion differ from that, which they ſay was ſpeciall for the Salvation of beleevers. Surely to aske the pardon of their ſinnes that repent, doth rather pertaine to ſpeciall Interceſſion whereby the ſalvation of them that beleeve is prayed for, then to the generall, wherein the faith of all men is craved.

Corvin. in Mol. cap. 17. pag. 7.

An example of this generall Interceſſion, wherein Chriſt prayeth that all men might beleeve in him, we have (they ſay)

in

in that 17. of *John*, ver. 21. *That the World may beleeve that thou hast sent me.* Some by the world in that place understand the elect, who then were dispersed abroad, or them that were to be converted from infidelity to the faith. But because the word world in the whole Chapter is taken in another sence, it is most naturall in this place to understand it as before, for men that be of the world, not illightened, or converted to the faith: and the word *Beleeve* to be put improperly for to acknowledge or confesse. The sense is, that the world, although unbeleeving, although an adversary to me, yet seeing the great love and concord of my Disciples, may be compelled to beleeve, that is, to acknowledge and confesse, that I was sent of God, that is, that I am not as now it thinketh, a seducer, but that I am truly sent of the Father; or that the Infidels may by experience be convinced to confesse my glory, and be compelled to acknowledge and confesse that thou hast sent me a Saviour into the world. This sense is so plain and easie, that we need not seek any further for the meaning: but if we grant it to be meant of true and sound faith, it will not follow thence, that Christ made intercession for every man in the world, that he might beleeve. For the world is usually taken for men in the world indefinitely, and not simply for every man, nor yet for the greater part of men in the world. *There went out a decree from Cesar Augustus, that all the World should be taxed, Luk.* 2.1. but this cannot be extended to every nation, much lesse to every man. *The impure spirits goe forth unto the Kings of the earth, and of the Whole World. Rev.* 16.14. *All the World wondred after the beast. Rev.* 13.3. *The Whole World lyeth in iniquity.* 1 *Joh.* 5.19. *He Was in the World, and the World knew him not. Joh.* 1.10. *Behold, the World is gone after him. Joh.* 12.19. The Syriacke Interpreter, vulgar Interpreter, and *Mannus* the Greeke Paraphrast, adde the universall particle and reade it, the whole world; But if the world be taken for every man in the world, we must conclude, that every man in the world did follow Christ, and that no man in the world did know him.

Maldonat. in Joh. 17.21. *Iansen. hac.* 136.

Vide Psal. 118. 10. 1 Chro. 14.17. Jer. 27.7. Dan. 2.38. Matth. 10.22. Rom. 15. Rev. 18.3,23.

They aske again, what is it the Intercession of Christ required? *Psal.* 2.8. *Aske of me, and I Will give thee the heathen for thine Inheritance.* Is it not for unbeleevers to bring them to the faith? and doth not Christ intercede for the comming of Gods Kingdome, as he taught his Disciples to doe? There is therefore an Intercession

sion of Christ for them that beleeve. But here we cannot find that generall Intercession of Christ they speake of, that every man might come to the faith by fitting meanes, but for the most part ineffectuall. The prayer required in the second Psalme *Arminius* referreth to the prayer which Christ offered to the Father for himselfe, according to the commandement and promise of the Father. *Aske of me, and I will give thee the heathen for thine Inheritance:* to which Promise of the Father Christ having respect, said, *Father glorifie thy Sonne, that thy Sonne also may glorifie thee, as thou hast given him power over all flesh, that he might give eternall life to as many as thou hast given him.* And from this prayer are to be distinguished (saith he) those supplications which with strong cries and teares he offered to his Father in the dayes of his flesh: by those he craved to be freed from his Agony, by this he prayeth that he might see his seed, and that the will of God might prosper in his hand. But howsoever it be, the prayer spoken of in that place, is absolute, certain, and effectuall: for what God there promised, Christ prayed for in particular, and he was heard therein: and therefore it cannot be applyed to that generall Intercession of Christ which they would maintaine, as every man may plainly see.

Armin. Orat. de Sacerdot. Chr.

Joh. 17.2.

They further reply, that this Intercession of Christ, *Joh.* 17. pertaineth to the application of Christs death; that Christ maketh Intercession for beleevers: and by the world they are signified, who did or would contemne and reject Christ offered to them in the word of his Gospell; as the word world is used in many other places. *Joh.* 1.10. and 3.19. and 14.17. & 16.8,9. & 14.22. But if it pertain to the application of Christs death, it followeth thence, that the death of Christ shall be applyed to them, who were given unto him of the Father, that in speciall manner he might lay down his life for them, seeing Christ offered up himselfe a sacrifice to the Father for them, and them only, for whom according to his office of Mediatorship he made speciall Intercession. If by the world obstinate contemners of the Gospell be understood, what shall we thinke of them to whom the word of reconciliation was never sent, or Christ offered in the Ministery of the Gospell? are they partakers of the benefits of Christs speciall Intercession? or is the death of Christ applyed unto them? If only contemners of the Gospell be meant by the world, for which

which Christ would not pray, why should it be interpreted of speciall Intercession, seeing our Saviour (as they confesse) neither laid down his life, nor made generall Intercession for such as such, that they might be brought to the faith, or be partakers of the merits of his death? Our Saviour in that his prayer opposeth the world to them that are given unto him of the Father, and as to be given unto him of the Father, notes somewhat precedent to effectuall vocation and lively faith, though every one that is given unto him doth or shall beleeve, so the world notes a state antecedent to wilfull contempt, though they that be of this world, if they live under the Gospell, will prove themselves contemners, *Joh.6.37. All that the Father giveth me shall come unto me; and him that commeth unto me, I will in no wise cast out*, saith Christ. But to come unto Christ is to beleeve in him by effectuall vocation, *Joh.1.10.* The world knew not Christ: but they were the world, before they shut their eyes against the light, and refused Christ offering himselfe unto them. *Joh* 3.19. They are the world who are not given unto Christ, are not his sheep, his people, his brethren, believe not in him, be disobedient, cast out, though they never stubbornly contemned the Gospell: because the sound thereof never came into their eares, that light never shined amongst them. And now for conclusion of this argument, let this one thing be added, that if we search the Scripture we shall find no mention of this two-fold Intercession of Christ properly mediatory, one generall, the other speciall, which some of late have devised: but that he makes Intercession for all and every of them that are given unto him of the Father, and only for them, and that his Intercession is ever certain and effectuall; as when he saith to *Peter, I have prayed for thee, that thy faith faile not:* and to all the Apostles, *I will pray the Father, and he shall give you another comforter, that he may abide with you for ever.* And when we heare from Christ himselfe, that according to the proper office of his Mediatorship he makes Intercession only for them that are given unto him of the Father, we may conclude, that in speciall manner he offered up himself a sacrifice to the Father for them only. Other arguments are alleadged for confirmation of this truth, which who list may reade at large in sundry Treatises of this matter: but it would be too long to insist upon each particular, therefore here,

Luke 22.32. Joh.14.16.

here I will breake off this controverſie, and proceede to that which followeth in this intended diſcourſe.

Chap. III.

How Christ hath fulfilled the office of Mediatour, or how he is the Mediatour of the New Teſtament.

IN the fulneſſe of time, the eternall Sonne of God, took unto him our nature, and became God and Man in one perſon, that he might be an equall middle perſon between God and man. The neceſſity of a Mediatour appeares in this, that man is guilty, and God true and righteous; If man had continued in his integrity, he had ſtood in no need of an expiation: if God had been unrighteous in the paſſages of mans ſinne, there had been due unto him no juſt debt of ſatisfaction. But ſeeing man created good but mutable, did willingly and by voluntary choice tranſgreſſe that Law, under the precepts whereof he was moſt juſtly created, and unto the malediction whereof he was as neceſſarily and righteouſly ſubject if he tranſgreſſed: and God was purpoſed not to ſuffer ſinne to paſſe utterly unrevenged, becauſe of his great hatred thereunto, and of his truth and the Law which he had eſtabliſhed againſt it: of neceſſity either God muſt execute the ſeverity of his Law, whereby the creature ſhould everlaſtingly looſe the fruition of him, and he ſhould likewiſe looſe the ſervice and voluntary ſubjection of his creature, or ſome courſe or other muſt be found out to tranſlate this mans ſinnes on anothers perſon, who may be able to beare them, and to intereſt this mans perſon in that others righteouſneſſe, which may be able to cover him. Of neceſſity a Mediatour muſt be found out to ſtand between God and man, who muſt have one unto whom, and others for whom and in whoſe behalfe, and ſomewhat wherewith to make ſatisfaction to offended juſtice: In regard of God towards man he muſt be an officer to declare his righteouſneſſe, and in regard of man toward God a ſurety ready to procure pardon and deliverance, not by favour or requeſt, but by way of ſatisfaction. He muſt be one with us in the fellowſhip of our nature, paſſions, infirmities and

and temptations, that so he might the more readily suffer for us, who in so many things suffered with us: and one with God the Father in his divine nature, that so by the vertue of his sufferings and resurrection he might be able both to satisfie justice, to justifie our persons, to sanctifie our nature, to purifie and perfume our services, to raise our dead bodies, and to present us to his Father a glorious Church without spot or wrinkle. He must be man pure and undefiled; man, that he might suffer, it being no way fit that one having no communion with another, should make satisfaction by suffering for anothers fault: Man pure and undefiled, otherwise he could not have satisfied for himself, much lesse for them that had so grievously offended. He must be man, that he might have compassion on them that come unto God through him: and pure and undefiled, that his Sacrifice being pure and without spot, might be acceptable and pleasing to provoked justice. He must be God that he might beare the weight of Gods wrath without sinking under it, be the King and Head of the Church, defend his people against the enemies of their Salvation, send forth his Spirit into the hearts of his redeemed, and receive from them such divine worship as was due to so great and gracious a Saviour. He must be man, our neere kinsman, that he might have right of redemption, be a mercifull and faithfull high Priest, in all things like unto his brethren. He must be God, that by his death he might overcome death, and him that had the power of death, that is, the devill, free us from the guilt of sinne, and curse of the Law, and preserve his redeemed unto his everlasting Kingdome. He must be God and man in one person, and so of a middle condition between God and us, in that both the natures of God and man doe concurre and are conjoyned in his person, that he might joyne God and man in a firme and stable Covenant of friendship and reconciliation: and be the root, fountaine and beginning of supernaturall and spirituall being, in whom the whole nature of mankind should be found in a more eminent sort then it was in *Adam*. The horrour of sinne was so grievous, the curse of the Law so terrible, the price of redemption so great, that a meer creature could not take away the one, or pay the other: and that man might not fall away as he had done under the former Covenant, our Mediatour, who was the foundation of this new Covenant, did assume our humane nature unto his divine person. There-

fore the eternall Sonne of God, being ordained of the Father to this office of Mediatorship, that he might intercede between God and man, and joyne God and man in one, did assume our nature into the unity of his person, and was born of a woman, that he might save and call sinners, and redeeme them who were under the Law, and shut up under the curse of the Law. Gal. 4.4.

The second person in Trinity, the Son of God by nature, the Image of the Father, by whom all things were made, was made man, that he might renew what was disordered by sinne, and make us the sonnes of God by grace and adoption, who were by nature the children of wrath, it being fit our redemption should be wrought by the Sonne, and sealed by the holy Spirit. For whereas a double mission was necessary, the one to reconcile, the other to give gifts to reconciled friends: the Father being of none, sent his Sonne, the first proceeding person to take our nature and make satisfaction: the Father and the Sonne both send the Spirit, the second proceeding person, to seale up them that Christ hath redeemed by his bloud. And who was fitter to become the Sonne of man, then he that was by nature the Sonne of God? who could be fitter to make us the Sonnes of God by grace and adoption, then he that was the Sonne of God by nature? who fitter to repaire the Image of God decayed in us, then he by whom at first man was made after the Image of God? Thus Christ was a fit and equall middle person, conjoyned by the bands of friendly society, and peaceable agreement with both the parties, God and men, that he might be a Mediatour of reconciliation and peace betweene God and man. He tooke unto him the sanctified nature of man, that therein he might draw neere unto men, and be the root of them that are sanctified; and retained the nature of God, that so he might not depart from God.

Here it is questioned, according to which nature Christ is Mediatour, whether as man only, or as God and man. That he is a Mediatour according to the concurrence of both natures in the unity of his person, it is confessed by all; for if he were not both God and man, he could not mediate between God and man: but whether he be a Mediatour according to both natures concurring in the worke of Mediation, there be some that make question. Our resolution is, that Christ is Mediatour according to both natures,

tures, the humane nature doing that which pertained to the humanity, and the divine nature that which pertained to the divinity, but the humane and divine both concurring to produce one act or work of Mediatorship. As the divine and humane nature concurre to make one Christ, so the acts of the divine and humane nature, distinct in vertue and operation, by co-operation concurre to make up the same work of Mediation. Some of the works of Christ the Mediatour, were the works of his humanity in respect of the thing done, and had their efficacy, dignity and value from his divinity, in that they were the works of him that had the divinity dwelling bodily in him: and some the works of his divinity, the humane nature concurring only instrumentally, as the remitting of sins, the giving of the Spirit, the raising of the dead, and such like. The works of Ministery, the Sonne of God performed them in the nature of man. It was the Sonne of God and Lord of life, that died for us on the Crosse, but it was the nature of man, not of God wherein he died. The works of Authority and power were all performed by the divine nature, yet not without an instrumentall concurrence of the nature of man. Christ suffered as man, but the divine nature did support and sustaine the humane. He died as man, as God he overcame death, conquered, and rose againe: as man he was made an offering for our sins, the worth and value of the Sacrifice was from the divinity. The two natures in Christ be distinct in their essence and properties, and so in their operations, that we must not imagine one action of both natures: but as the natures be united in one person, so the operations concurre to make up one work of a Mediatour. Many chiefe, necessary and essentiall acts concerning our reconciliation with God, are from the Deity of Christ as from the next, proper, immediate and formall beginning. The Incarnation of Christ is from the Deity, which did assume the humanity, which when it was not, could not assume it selfe. The manifestation of God was a work truly divine, from the humanity of Christ as an instrument, from the Deity as the true cause. Christ as man teacheth as an instrument, and Christ the Word teacheth as Mediatour: for he is not only Mediatour, who supplyeth the roome of an instrument: but the Deity did move the humanity as his instrument, that is, personally united, and not as anothers. To lay down his life passively belongs to the flesh, to lay down

Bellar. de Christ. lib. 5. cap. 7. § Potest tamen.

Plura principia ad operationem unam possunt concurrere. Iun. ibid. cap. 7. not. 1.

Iun. cont. 2. l. 5. cap. 5. not. 29.

Iun. Paral. lib. 3. in cap. 9. Hebr.

Iun. animad. in Bell. contr. 2. l. 5. ca. 3. not. 9.

Joh. 1. 18. Matt. 11. 27.

Joh. 10. 18.

Jun. ibid. cap. 6. ver. 1. Rom. 8. 34. and 4. 25. Rom. 1. 4. Mar. 2. 10. Joh. 15. 26. and 16. 7.

his life or soule actively to the word. The resurrection of Christ is an essentiall part of our Redemption: but Christ rose not by the propriety of his flesh, but by the power of his Deity. Christ as Mediatour performed many divine acts: but the humanity alone cannot be the beginning of a divine act: as Christ as Mediatour hath authority to forgive sins, to send the holy Spirit not meritoriously alone, as *Bellarmine* distinguisheth, but efficiently, to conjoyne us unto God, and bring us to salvation. Christ as Mediatour is the King and Head of his Church, which dignity and office cannot agree to him that is meere man. For the Head is to give influence of sence and motion unto the body, and Christ gives supernaturall sence and motion unto his mysticall body, and that both by way of efficiency, and by way of dispositon, fitting us that an impression of grace may be made upon us. He prepareth and fitteth men to the receipt of grace by the acts of his humanity, in which he suffered death, and dying satisfied Gods wrath, removed all matter of dislike, procured the favour and acceptation of God, and so made men fit to receive the grace of God, and to enjoy his favour. He imparteth and conferreth grace, by the operation and working of his divine nature, it being the proper worke of God to enlighten the understandings of men, and to soften their hearts.

Meritum Mediationis est, & Mediatio personæ.

A tota quidem Trinitate datur Spiritus: sed ad personam Mediatoris hæc actio terminatur quoad οἰκονομίαν.

If it be alleadged, that there is nothing that one person of the Trinity doth towards the creatures, but they all doe it, and consequently, that those things which Christ did in his divine nature, pertained not to the office of a Mediatour, being common to all the Persons.

The answer is, though the action be the same, and the worke done by them, yet they differ in the manner of doing it. For the Father doth all things *authoritativè*, and the Son *subauthoritativè*, as the Schoole-men speake; that is, the Father, as he from whom, and of whom are all things; the Son as he by whom are all things, not as by an instrument, but a principall efficient. And in this sort to quicken, give life, and to impart the Spirit of Sanctification to whom he pleaseth, especially with a kind of concurring of the humane nature meriting, desiring, and instrumentally assisting, is proper to the Son of God, manifested in our flesh, and not common to the whole Trinity. As the second person in Trinity did assume our nature, and not the Father or the holy Ghost:

and

and as Christ is the Head of the Church, not the Father or the holy Spirit; so he doth give life and sence to the body, and not the whole Trinity. If the speciall Offices of Christ be considered severally, much more if all of them be considered joyntly, it will evidently appeare, that both natures must necessarily concurre in the formall execution of them. For he cannot worthily performe the office of the chiefe Doctor of the whole Church, and heavenly Prophet, nor execute the office of an eternall high Priest, that is, offer a Sacrifice truly propitiatory, daily heare the prayers of all his people, and present them before God; nor exercise kingly power and authority in heaven and earth, who worketh to the forme of meere humanitie, or onely as he is man: When in those offices there must be a divine excellencie and efficacie.

Qualis substantia personæ, talis & operatio, & qualis operatio, talis substantia.

The end of personall union is the administration of his office; and the personall union of two natures in Christ had not been necessary, unlesse both had concurred as a formall beginning to that worke. For every agent necessarily worketh according to and by its forme; whence it followeth, either that the person of the Mediatour doth not consist of two natures, or both natures of Christ, as proper formes, doe necessarily concurre to the proper works of a Mediatour, because the proper operations must be conjoyned in one worke of a Mediatour, as both natures are joyned and united in one person. *There is one God,* saith the Apostle, *and one Mediatour between God and man, the man Christ Jesus:* adding the man Christ, to shew that in him were both natures, that is, he was God and man in one person, and so a fit middle person or Mediatour. And man may be taken personally, not naturally, it being most usuall to name the whole person of Christ from either nature: as he is called the Lord of glory, when his person is understood. And so in this place, the man Christ, that is, that person, who hath that nature by which he is truly called man: and of that appellation there may be divers weighty reasons more, amongst the rest this, that the Apostle would encourage us to put our trust and confidence in him as being our elder brother. By voluntary dispensation Christ is Mediatour as God incarnate, and not by nature as God. And according to that dispensation Christ is Mediatour to the Father, who is personally called God sometimes in this respect, and distinguished from Christ as Mediatour:

1 Tim. 2. 5, 6.

1 Cor. 2. 8.

Iun. animad. in Bell. contr. l. 5. c. 3. not. 11, 12.

Joh. 17. 3. and 14. 1. 1 Joh. 2. 1, 2.

and Christ is our Advocate to the Father, but never represented in Scripture praying to the Son or holy Spirit, but the Father only: which dispensation is carefully to be observed, from which we must not depart upon any vain speculation, which humane curiosity might suggest.

Bellarm. de Christ l. 5. c. 2. §. Præterea. Ille solus est verè medius inter Deum & hominem, cum utriusq; naturam habeat.

A Mediatour must be a middle person, equally distant, and equally drawing nigh to both parties betwixt whom he doth mediate. And thus Christ God incarnate is a fit middle person, for he draws as neare to the Father as God, as to us as man, and is as farre distant from God as he is man, as he is from us as God: and he comes as neare to the Father, as he departeth from us: and comes as neare to us, as he doth to the Father.

But Christ as a just man is not so a middle person, for he comes not so nigh to the Father as just, as he doth to us as man; nor is so farre distant from us as just, as he comes nigh to us as man. Then as Mediatour he should be joyned to the Father in will only, but in nature dis-joyned: and be distant from man not in nature, but in quality only: then should he be Mediatour, not as substantially one with the Father, but only as he is united to him in will.

If it be alleadged, that if Christ be Mediatour as God incarnate, then he is Mediatour to himselfe, because he is God, and then also he should differ from himselfe, because a Mediatour is a middle person.

Iun. ibid. cap. 5. not. 1, 3, 5, 15.

We answer, it is not necessary a thing should differ from the extreames according to all that in respect whereof it is of a middle condition, but it is sufficient if it differ in some thing from one, and in some thing from another, as is before explained. So the Son of God incarnate by voluntary dispensation differeth not only from the Father and the holy Ghost, but from himselfe as God only: *scil.* as man he differeth from himselfe as God, and as God from himselfe as man. The whole Trinity being offended with us for sin, was to be pacified, but the Scripture teacheth, Christ was our Mediatour to the Father: and we must silence our conceits, and learne of God what to believe. And assuredly if the Father be reconciled, the whole Trinity is reconciled. And further it may be added, that he who according to absolute essence or nature is the partie offended, may according to voluntary dispensation sustaine the person and doe the office of a Mediatour: and so

Christ

Christ was primarily a Mediatour to the Father for us, and by consequence and secundarily to the whole Trinity, and so to himselfe as God.

It is further objected, if Christ be Mediator according to his divine nature, then all three persons in Trinity be Mediatours: but this is a meere deceit: for the divine nature is taken essentially for the divine nature common to Father, Son and holy Ghost: or personally for the divine essence considered distinctly in the Father, Son and holy Ghost: In the latter sence we say, Christ according to his divine nature is our Mediator, as he was incarnate, and did assume our nature unto his divine person, and not the Father or the holy Ghost.

But then (it will be said) he was inferiour to the Father: In office it is true, by voluntary dispensation he is inferiour, but in nature he is equall to the Father: and nothing hinders but one equall to another in nature, may by voluntary and free choice under-take an office of inferiority. *Iun. ibid. not. 13.* Phil. 2. 6, 7. *Being in the forme of God, he humbled himselfe.* The Scripture teacheth expressely, that God the Father gave his only begotten Son to death for us: and the only begotten or proper Son of God according to both natures, and in both states is said to administer his office, the property of either nature observed: as also the only begotten Son of God is said to descend from heaven to earth for our sakes, and to suffer death for us, and to have done and suffered other such things: and that by the bloud of his Son we are reconciled to God the Father. Joh. 1. 18. & 3. 16. & 3. 13. Rom. 5. 8. Ephes. 1. 7. Col. 1. 14. 1 Joh. 1. 7. & 2. 1. & 4. 10. Act. 10. 28.

This office of Mediation Christ hath performed. First, as the great Doctour of his Church by revealing unto us the way to life, even the last, full, and perfect will of God concerning mans salvation; the wisdome of God in a mysterie, even the hidden wisdom which God ordained before the world, unto our glory, which none of the Princes of this world knew: Such things as *eye hath not seen, eare hath not heard, or ever entred into the heart of man to conceive*: Such as the naturall inquirie of Angels could never have discovered. *No man knoweth the Father but the Sonne, and he to whom the Sonne hath revealed him. No man hath seen God at any time, the only begotten Sonne which is in the bosome of the Father, he hath declared him.* He only it is that openeth the bosome of his Father, that is, who revealeth the secret and mysterious counsels, and the tender and compassionate affections of his Father unto the world. He is said to be a teacher sent from God. 1 Cor. 2. 7, 8, 9. Mat. 11. 27. Joh. 1. 18. Joh. 3. 2.

God, and to be the Lord which speaketh from heaven, and the doctrine which he taught an heavenly doctrine, even great Salvation. The woman of Samaria could say, *I know when the Messiah cometh, he will tell us all things*: And our Saviour professeth to his disciples, *All things that I have heard of my Father, I have made known unto you.*

Heb.12.25. Joh 3.12. Heb.2.3. Joh.4.25. Joh.15.15.

And in this the new Covenant is lifted up above former expressions of the same Covenant for substance. *For God who in sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last daies spoken unto us by his Sonne: Who is the brightnesse of his glory, and the expresse Image of his person*; that is, he in whom the glory and Majesty of the Father, otherwise invisible and inconspicuous, doth shew forth it selfe, and that which is hid in the Father as in a ring, is manifested, as on the seale. And as God is manifested in Christ, so was he manifested and made knowne by Christ. In Christ are hid all the treasures of wisdome, and he hath made knowne the manifold wisdome of God. The discovery of misery and sin is that which sweetens mercy, and gaines it esteem: and therefore as the mercy of God was plentifully unfolded, so was the Law laid open, and sin discovered by our Saviour more fully then it had been in the old Testament, that as sin abounded, mercy might abound much more. And where the maladie appeares hideous and desperate, there is need that we be well acquainted with the soveraigne remedie, and hence as the doore of the Law and curse is cast quite open, that men might throughly know themselves, so Christ in his person, natures, office and benefits is lively deciphered, that when men feele themselves lost in themselves, they might runne unto him for righteousnesse, grace, life and salvation.

Heb.1.1. ver.3. Col.1.15. Col.2.3. Ephes.3.9,10.

Secondly, Christ hath satisfied offended justice, and answered whatsoever the Law had against us. The word satisfaction the Scripture hath not, but the thing signified thereby is plainly noted by the phrases of Redemption, Expiation, Reconciliation, and many such like every where in Scripture. Justice did release the debtour, or the punishment of the person offending: but would not simply release the punishment of the offence, or pardon the fault without satisfaction. If then the guilty be spared, the surety must suffer punishment.

It is here questioned, whether God could not pardon sin without satisfaction, or satisfaction be absolutely necessary, the decree and pleasure of God so to have it excepted.

Many sound, orthodox and learned Divines hold the affirmative, because justice is essentiall to God, and it is a righteous thing with God to render tribulation to them that afflict, and that every transgression receive a just recompence, *2 Thess.1.6. Heb.2.2. Rom.1.32. Exod.34.7.* And if recompence be just, it is injustice to let sin goe unpunished. The Lord testifieth, that he that justifieth the wicked is an abhomination to his highnesse: and he will not doe what he abhorreth in others, *Prov.17.15. Isa.5.23.* God cannot but love his Image, and so he cannot but hate the corruption of it, and severely punish that which is dissentanie from it. This seemes to be engraven in the heart of man by nature, that God is just, and that sin cannot be done away without satisfaction: and hence come those many fond devices amongst the Heathen to pacifie offended justice: they were ignorant of the true God, and how his wrath and displeasure was to be appeased: but assured of this, that he was offended by sin, and that without satisfaction the sin could not be expiated or done away. For these and such like reasons many have thought, that it is absolutely repugnant to divine justice to pardon sin without satisfaction.

Martin. de pers. Christi lib.1. Sect. ex mundi redempt. p.154, 155.

Lex non est aliquid internum in Deo, aut ipsa Dei voluntas, sed voluntatis quidam effectus. Lactant. de ira Dei, cap.19. Iudex peccatis ventam dare nō potest, quia voluntati servit alienæ. Deus autem potest, quia est legis suæ ipse disceptator & judex, quam cum poneret, non utiq; ademit sibi omnem potestatem, sed habet ignoscendi licentiam. Senec. Occidere contra Legem nemo non potest, servare nemo præter te.

Others and those learned and orthodox are of opinion, that the necessity of satisfaction depends upon the will and pleasure of God, and that God by his absolute power, *salva justitia*, might have pardoned sin without satisfaction. For God might out of his absolute soveraignty not have punished *Adams* sin, both because it was against himselfe, not others to whom he is tied to doe justice: and especially, for that the demonstration of his revenging justice springeth not from the necessity of his nature, but from his voluntary dispesition, as well as the giving life perpetuall, to obedience for a certaine space performed. For with-draw that voluntary Covenant, who doubteth, but that had the creature kept his innocency a thousand yeares, God was free to have annihilated him? Also God is able were he pleased to shew his power to turne it to his glory, which mens impotency not attaining, being also forbidden by the Law of their Superiour, maketh them that they cannot alwaies with justice forgive, even that wherein themselves

are trespassed. If God of his absolute power cannot pardon sin without satisfaction, then not to punish sin is simply a thing impossible, or God in so doing should be deficient or inconformable to the rule of his will: but to let goe sin unpunished is simply the omission of a divine act (the decree of God excepted) not deficient or inconformable to any rule of Gods will, but rather a peculiar exercise of divine mercy. What absolutely God can will, that he can justly will: otherwise it might be that God can will a thing which is injust, or that he can will injustly. But it was possible for God to will to let sin goe unpunished, it is not absolutely repugnant to his divine nature so to will.

Hæ rationes tum demum locum obtinerent, si ita Deus putaretur agere ex necessitate naturæ, ut solo naturæ impetu citra omnem intellectum, & voluntatis actum, ageret, veluti ignis calefacit ex necessitate naturæ. Windel. *de mundo. Sect. 2. c. 2. Lex agendi necessitas 1. naturæ 2. congruentiæ. Illa per quam agens ita agit, ut per naturam non possit non agere, estq; vel sine cognitione, vel cum cognitione. Istâ per quam agens non potest non congruenter suæ naturæ agere.*

If God cannot pardon sin without satisfaction, then it is necessary that he punish sin by absolute necessity, or sin presupposed, it is of absolute necessity that it be punished; but it is not of absolute necessity that sin be punished, for then God should punish it alwaies in one manner, and as much as he can, as naturall agents worke: whereas we see by experience, that God doth differently punish the sins of men in this life, the lesser offendors most, the greater least many times, ever so as their punishments might be increased. Neither can it be said, that the greatnesse of punishment in this life, doth lessen their punishment in the life to come; for the punishments of the life to come being eternall, can carry no proportion with the punishments of this life. Then it was of absolute necessity that Christ should suffer so many stripes and no more, be forsaken just so long and no longer, continue in his agony so many houres and neither more nor lesse. The bounty of God to reward obedience is essentiall as well as justice to punish iniquity: and if God punish iniquity by absolute and naturall necessity, of necessity he must reward obedience: if he punish iniquity without divine constitution, he must reward obedience in the same manner. God may inflict a more mild punishment then sin deserveth, therefore at least he may leave some degree of sin unpunished: as also, it is lawfull for God to men equall in sin, to grant pardon to one, to punish another according to his deserts. To give reward above merit is not contrary to justice, if

Sciendum est, non sequi injustum ex quavis negatione justi, etiam posito eodem circumstantijs.

Non est perpetuum ut id quod justè fiat, non nisi injustè omittatur.

it

it be given of our owne: nor to punish mercifully, and lesse then the fault deserveth, if it be a fault committed against our selves. And it seemes as much repugnant to justice to accept a surety, as to pardon the punishment; especially that the Son of God, the party offended, should take upon him our nature, and make satisfaction for us. And if God by absolute necessity must punish sin as it deserveth, then it is simply impossible to renew the sinner by repentance, or to annihilate him, because then he doth not bear what punishmēt his sin doth call for from the hand of justice. Justice is essentiall to God, so is mercy, bounty, liberality: but God sheweth mercy to whom he will & doth good to whom he will freely, not by absolute necessity: only God hath obliged himselfe by righteousnesse of fidelity, that is by promises and threatnings, which must be fulfilled, to doe this or that. Sin though it hath an outward disagreement, such as may be in a creature from the Creator: yet it hath no inward positive repugnancy or contrariancy to Gods nature, such as is betwixt fire and water: for then should the divine nature inwardly in it selfe be worse for the being of sin, and should necessarily nill it. Sin is displeasing unto God, he cannot approve it as good in it selfe, but it is one thing to be displeased with, or hate sin, another to punish it of absolute and naturall necessity; as it is one thing to approve obedience, another to reward it of necessity. It is most true, that God doth not only hate, but punish all sin, but that he doth, not by naturall necessity, but by naturall congruity, which may stand with the most free will of God, determining to manifest his justice, for the manifestation whereof the punishment of sin was necessary. The hatred of sin and punishment thereof are joyned together as a free cause and effect, not as a necessary cause and effect: for God hateth sin at all times, but punisheth it not ever, but in his time or season. But

Sunt quædam Dei proprietates quarum exercitium, tum quoad actum, tum quoad tempus & modum actus, imo etiam quoad objecti determinationem, pendet a libera ipsius voluntate. Ex promissione jus aliquod acquiritur ei cui facta est promissio: at commination apertius dunaxat declaratur meritum pœnæ in peccante, & jus puniendi in comminante. Cum bonitas & misericordia Dei non minus proprietas ejus sit, quam justitia: ac quamquam ex misericordia non egisset, sed punitisset universos, minimè eo mutabilis, vel etiam immisericors potuerit dici: similiter, neq; extra decreti considerationem, mutabilem vel injustum dici potuisse, quanquam ignovisset universis citra ullam satisfactionem. Quod is qui deliquit pœnam meretur, eoq; punibilis est, hoc ex ipsa peccati & peccatoris ad superiorem relatione necessariò sequitur & propriè naturale ut vero puniatur quivis peccator pœna tali quæ culpæ respondeat, non est necessarium simpliciter & universaliter, neq; propriè naturale: sed naturæ satis conveniens. Chamier. *panstrat. Tom. 2. l. 5, c. 11.* Parker *de desc. l. 2. Sect. 56.* Wotton *de Reconcil l. 1 c 4.* Vsſ. *respons. ad Iud. Ravensperg. cap. 28.* Ila. 53. 10. Psal. 40. 8. Joh. 5. 19, 30.

it is not materiall to dispute this matter in more words; for seeing God hath determined that his justice shall take her revenge, if by breach of Covenant she be wronged, he cannot but punish sin according to its desert, neither may he set us free from the same, but so as wronged justice may receive satisfaction. The decree of God is unchangeable, and the sentence of God denounced against sin must stand firme for ever, therefore punishment must be executed, if the commandment be transgressed.

Omne agens quod agit naturaliter, agit in objectum suæ actionis naturaliter receptivum: quare si punire esset naturale (illa nimirum acceptatione, quæ secum fert necessitatem) non posset actio talis de persona peccatoris in personam aliam transire. Neq; etiam sapientia Dei, quæ in hoc negotio maximè elucet, locum habitura videtur; si per naturam nequisset Deus aliter agere: sapientia enim est electrix mediorum. Luk. 24. 26, 27. Joh. 10. 18.

And the reasons of this decree be weighty. For hereby God manifesteth his just indignation against sin, and magnifieth the riches of his grace and tender compassion towards the sinner, whom he is pleased to save from deserved wrath. Seeing then God decreed not to deliver man from the sentence of death contracted by sin, but upon satisfaction made to divine justice, and the punishment of sin borne by his surety, of necessity if Christ become a Mediatour to intercede for us, he must undertake to pay our debts, and in our roome and steed to suffer what we deserved. And as he undertook, so he hath borne the chastisement of our peace, and by bearing the punishment hath taken away our sins.

That Christ did under-goe the punishment due to sinners, as their surety, is evident in this, that he died for us. *For the wages of sinne is death,* Rom. 6. 23. & 5. 12. which God inflicteth upon none but either a sinner, or him that beareth the person of a sinner: wherefore seeing Christ in himselfe most innocent, did suffer death, it necessarily followeth, that he suffered not in his owne, but in our name, and satisfied the Father for us. Hitherto it makes, that he suffered not any kind of death whatsoever, but ignominious, violent, judiciall and accursed, such as had the sence of Gods wrath adjoyned. For no reason can be imagined, why Christ should so much dread death, which the Martyrs endured without feare, but that for the time he was deprived of that refreshing of divine grace and favour wherewith they were sustained and confirmed in the midst of the fire. Nor is there any thing, whither we can referre, those tremblings of Christ, those groanes and teares, in which he was heard, that desire that the cup might passe from

1 Cor. 15. 21, 22. Col. 1. 14. Eph. 1. 7. Heb. 12. 2. Act 20. 28. Col. 1. 20. Rom. 3. 25. Gal. 3. 13. Heb. 12. 24. 2 Cor. 4 8, 9.

from him, but to the imposition of our sinnes, and that conflict with the wrath of God, which followed from it. The death of our Saviour is referred to his unspeakeable love towards us, *Joh.*14. 13. *Gal.*2.20. *Ephes.*5.2,23. But if he could not but die, because he was man, he shewed his infirmity in dying, rather then the fervour of his love. For though Christ had loved us unto death, yet had he not commended his love in dying, if he dyed by condition of nature, and had not being innocent laid downe his life for us mortall, because sinners. In like manner Christ is said to have carried our sinnes, and that in his body upon the tree, which in usuall phrase of Scripture is to be punished for our sinnes, and pay the punishment of our sinnes, *Isa.*53.11. 1 *Pet.*2.24. *Lev.*19.8. & 20.17. & 24 15. *Numb.*14.23. & 30.16. *Lam.*5.7 *Ezek.*18.20. And such a carrying is described to which smiting is adjoyned, and the chastisement of our peace, from the translation of all our iniquities upon Christ, *Isa.*53.5. For as it followeth in the same place immediately, *He was afflicted*, that is, with the punishment due to sinne, which was laid upon him, *Isa.*53.6,7. Whereunto those passages of Scripture might be referred, which say, that Christ made his soule an offering for sinne, *Isa.*53.10. that he that knew no sinne, was made sinne for us, 2 *Cor.*5.21. that he hath redeemed us from the curse of the Law, being made a curse for us, *Gal.*3.13. in which he must of necessity be understood, who bears the punishments of sinne. And it is against reason, that he should be said to beare the sinnes of others, who suffers by occasion of sin only, unlesse he beare the punishment of sinne, and take it upon himselfe. For who will say, he that suffers losse or dammage from the fault of a thiefe, doth beare his sinne, when he doth not beare the punishment of theft, nor is punished for it. The Evangelist translates this saying of the Prophet to corporall diseases, which Christ did not receive upon himselfe, it is by way of similitude and agreement in the thing it selfe, although the manner of the thing be diverse; as also by such miracles, Christ declared himselfe to be that *Messiah*, who was to beare, and by bearing to take away our sinnes.

Rev. 1. 5. Gal. 2. 20.

*Soc. lib.*3. *de Serv. c.* 5.

Lev.5.1. & 10. 17. Βαστάζειν τὰ ἁμάρτια. Gal. 5. 10. Ezek. 18. 20. 2 King. 7. 9. *Syr. portavit et ascendere fecit.* ἀναφέρειν, *sursum ferre.* Luk. 24. 51. *sursum ducere.* Matth. 17. 1. Mar. 9. 2. Heb. 7. 27. Jam. 2. 21. Heb. 13. 15. 1 Pet. 2. 24.

Moreover the Scripture saith, Christ died for our sinnes, 1 *Cor.* 15 3. *Gal.*1.4. *Heb.*10.12. 1 *Pet.*3.18. and was delivered to death for our offences, *Rom.*4.23. and for sinners and wicked, *Isa.* 53.6. *Rom.*5.6. 2 *Cor.*5.21. to be made sinne for us, 1 *Pet.*3.18.

Math.8.16,17. ὑπὲρ. περὶ. διὰ.

to suffer the just for the unjust, which import, that sinne was the efficient meritorious cause of the death of Christ: for sinne cannot otherwise be the cause of punishment but by way of merit, nor can any man be said to be punished for sinne, but the meritorious cause of punishing is noted thereby. And those particles applied to other things may note the finall cause, applied to sufferings, they point out the efficient or meritorious only, and sinnes deserve affliction *per modum pœnæ*, *Lev.*26.39. *Deut.*18.12. 1 *King.*14.16. Christ is said to die not only for our sinnes, but for us; not for our good alone, but in our roome and steed, as the phrase importeth, and the one particle used signifieth opposition or subrogation and commutation, *Mat.*20.28. *Mar.*10.45. *Joh.*11.50. *Rom.*5.7,8. 2 *Cor.*5.15. *Heb.*2 9. 1 *Pet.*2.2. and the latter, though sometimes it admit a different sence, in this matter must be expounded by the former, *Rom.*9.3. 2 *Cor.*5.20. 2 *Cor.*5.14. Christ died, the Just for the unjust, that is, being just he was substituted for us unjust, and suffered not only for our good, as the Martyrs may be said to doe, *Isa.*53 9,10. *Rom.*5.5,6,7,8. 1 *Pet.*3.18. 1 *Cor.* 1.13. The same is demonstrated by this, that Christ is said to be the Mediatour, who gave himselfe a ransome for all men, 1 *Tim.* 2.5,6. that by redemption of transgressions which were under the former Covenant, they that are called might receive the inheritance, *Heb.*9 15. and the mediation it selfe is joyned to the sprinkling of blood, *Heb,*12.24. so that none other mediation is to be understood, then that whereby parties disagreeing are set at one. Hitherto it is to be referred, that we are said to be reconciled to God by the blood of Christ, *Rom* 5.10 11. 2 *Cor.*5.18. *Ephes.*2.16. *Col.*1.20. whereby our conversion to God, is not understood, as if we who hated God before, had now departed there from, and did set our love upon him, but that we which formerly were under wrath are restored into favour, that which caused that seperation being taken away by the satisfaction of Christ and free condonation of grace. Therefore Christ is called our propitiatorie, *Rom.*3.25. and propitiation, 1 *Joh.*2.2. & 4.10. not a testimony of placation, because God in Christ is made propitious unto us, and not we propitious to God. In Scripture God is said to reconcile the world unto himselfe, according to the usuall manner of speaking, wherein he that offendeth, is therefore said to be reconciled, because as he gave occasion to hatred, so he hath need

Psal 39.12. Psal.73 18,19. & 106. 17. Ephes.5.6.

ἀντὶ. Matth.5.38. Luk.11.11. Rom.12.17. 1 Cor.11.15. Heb.12.16. 1 Pet.3.9. *ὑπὲρ* signifieth the impulsive cause. Rom.15.9. 2 Cor.1.11. Ephes.1.16. & 5.20. 2 Cor.5.20. 2 Cor.7 4. & 9.2. & 12.5. 2 Cor.12.10. 1 Cor.1.4. Jud. ver. 15. *Sic Latini, pro beneficijs gratias agere, ulcisci pro injurijs, &c.*

Heb. 2.17. *sig. ibi expiationem, sed eam quæ fit placando.*

need of reconciliation, and the pacifying of him whom he hath offended: although the reconciliation of them that be offended, be not excluded.

The deliverance which we obtaine by Christ is called redemption, which was made by the paiment of a price, *Rom* 3.24. *Gal.* 3.13. *Ephes.* 1.7. *Heb.* 9.12. 1 *Pet.* 1.18,19. *Matth.* 20.28. *Mar.* 10.45. 1 *Cor.* 6.20. & 7.23. and redemption made by a price, can be no other then by satisfaction or substitution, as the Apostle saith, *Christ hath redeemed us from the curse of the Law, being made a curse for us, Gal.* 3.13. 1 *Tim.* 2.6. Faith and repentance and preaching of the Gospell come betwixt, that we might obtaine spirituall deliverance from the captivity of sinne: but no man will say, that we are redeemed by them, as by a price whereby we obtaine deliverance? In the legall sacrifices sinnes were expiated no other way but by substitution: how much more was Christ, who is the bodie of those shadowes, substituted for the sinnes of the faithfull? Wherefore the Apostle saith, Christ was appointed to make reconciliation for the sinnes of the people, *Heb.* 2.17. that is, that by expiating the sinnes of the people, he might pacifie God; in the same sence wherein the blood of Christ is said to purge the conscience, *Heb.* 9.13,14. Therefore the Scripture useth those words in this businesse, which note recompence and subrogation; as כִּפֶּר which signifieth both to pacifie and reconcile *Gen* 32.20 *Prov.* 16 14. and to recompence or satisfie, 2 *Sam.* 21. 3. *Exod.* 21.30. *Psal.* 49.8. and שָׁלַם to recompence or pay, *Gen.* 31.39. In the legall sacrifices there was a typicall expiation, but the conscience was not purged, nor sinne taken away, or heavenly things sanctified by such sacrifices: but the sacrifice of Christ was necessary, by which things of so great moment were effected, which was tipified by the legall sacrifices, and was effectuall as a morall cause of Salvation, before Christ was exhibited in the flesh. And if the Fathers of the old Testament were saved by Christ, of necessity the satisfaction of Christ was true and reall, for when it was not distinctly understood, it could not profit them as an example or confirmation of doctrine, but as a reall satisfaction only. If Christ by his death had confirmed his doctrine only, and not made satisfaction, he had not died as a Priest, whose office it is to offer sacrifice and make attonement: but the Scripture sheweth plainly, that Christ is our high Priest, according to the order of Melchizedech.

Sophocles in Ajace: καταλλακτὸς Θεοῖς *Dijs conciliari i. ipsos reddere propitios.* *Punitio omnis qua talis, sive impersonaliter spectata causam habet justitiam Dei. Procatarctica vero causa sunt peccata, itidem impersonaliter & in genere spectata, sine determinatione: punitio verò quæ pro alio est, planè misericordiæ divinæ opus est: procatarctica vero causa sunt peccata nostra satisfactionem exigentia. Voss. resp. cap. 12.*

Heb. 9.9. & 10.4. & 9.23.

Heb. 5.1.

*Melchizedech, Psal.*110.4. *Heb.*7.14,15. who hath offered up himselfe a sweet smelling sacrifice, *Ephes.*5.2. and sanctified us by one offering up of himselfe once for all, *Heb.*10.11,12. And because the sacrifice of Christ may be considered, either as he offered up himselfe for all the faithfull in generall, his sheep, and Church, or as every particular faithfull man is comprehended under that universality, and the good things purchased for all, tend to the salvation of every singular beleever, God would have the first should be shadowed forth by the anniversary sacrifice, and some others which were offered for all the people: the latter by the private sacrifices of every sinner, *Lev.*5. *Exod.*29.10. Christ then as Mediatour by his death hath made satisfaction for us, and that true, full, reall satisfaction, and not by a certaine fiction of Law or divine acceptilation, as they call it. For why did God exact the bloody death of his Sonne, if it had pleased him to rest in any light satisfaction? The Apostle concludes, the sacrifice of Christ to be necessary, because it is impossible the blood of Bulls and Goats should doe away sinnes, *Heb.*10.4. which argument concludes not, if Christ hath satisfied only, as it pleased the Father to accept of his imperfect satisfaction, as if it had been perfect. The satisfaction of Christ was free, because he was freely given to satisfie, but the decree of God presupposed to shew his mercy and justice, full satisfaction was necessary: because sinne must be punished as the Law requireth, or God is not true as in his promises, so in his threatnings. None other wages is appointed for sinne but death, hence he that is dead is justified from sinne, *Rom.*6 7. But Christ suffered death, and by death made recompence to justice for our debt: and in that he died for sinne, he died once, *Rom.*6.9,10. He tasted death, that by death he might destroy him that had the power of death, that is, the devill, and deliver them who through feare of death were all their life subject to bondage. But when the Scripture nameth death generally, it comprehends all that which God threatned in that sentence, *Thou shalt die the death*: that penall death, which is the reward of sinne, but not sinne it selfe: which is penall only, not sinfull. Other mens debts are answered diverse wayes: some answer them simply as redeemers, some as sureties. He that answers them as a suretie, must pay the same summe of money that the debtor oweth. Now Christ is not only our Mediatour, but our suretie, *Heb.*7.22. and hence the mediation

Heb.9.13,13.

Rom. 6. 23.

Heb.2.9,14, 15.

Heb. 8. 6.

diation of Christ is called a propitiation. *Rom.* 3. 25. 1 *Joh.* 2, 2. and the surety is of debt and justice to make full satisfaction, because he hath voluntarily promised it, and God the Father did in justice exact it. *Rom.* 3. 24, 25. and 8. 32.

In the sufferings of Christ we must consider the circumstances, and substance of his sufferings. The circumstances, as the person of the sufferer, the cause of suffering, and efficacy of the passion: in which respect it was more then the Law required: for the Law did not require that God should die, nor that any one should die that had not sinned, nor such a death, and of such efficacie, as not only to abolish death, but to bring in life, and that by many degrees more excellent then that which *Adam* had lost: but if we respect the substance of punishment, it was that which the Law required, which he paid of love free and voluntary, and yet of justice. Justice requireth the same summe of debt, the dignity of Christs person nothing hindering: and according to justice Christ made satisfaction. As concerning the substance of punishment, Christ suffered what was due to us, but in the circumstances, which pertained not to the substance of the debt, some thing was pardoned, to the dignity of the person. In this stands the dignity of Christs person, that he might be fit meritoriously to pay our debt, so farre was it from freeing or acquitting him for any part of our debt. *He that knew no sinne, Was made sinne for us,* 2 *Cor.* 5. 21. *Surely he hath born our griefes, and carried our sorrowes. Isai.* 53. 4. When the Scripture speakes so fully, why should humane curiosity limit the sufferings of Christ, as if they were not fully satisfactory, but by divine acceptilation only? Christ suffered not every particular punishment that every particular sinner meeteth withall: but his passion was a common price payed at once for all his people, satisfying justice for all their offences, *Rom.* 5. 19. *Heb.* 10. 14. *Rom.* 8. 33. *He bore our sinnes in his body upon the tree.* 1 *Pet.* 2. 24. *We are redeemed by his bloud. Eph.* 1. 7. *The bloud of Christ cleanseth us from all sinne.* 1 *Joh.* 1. 6. *Phil.* 2. 8. *Col.* 1. 20. *He hath made peace by the bloud of the crosse.*

Vossius respons. ad Iudic. Ravens. cap. 6. *Robert. Locus Examen. Eccl. Thesaur effigiei veri Sabbath.*

Touching the punishments which Christ suffered, they were not ordinary, but beyond measure grievous, bitter and unsupportable; yea, such as would have made any meere creature to sinke down under the burthen of them to the bottome of hell. For he

suffered grievous things from all the things in heaven, earth and hell. He suffered at the hands of God his Father, and of men; of Jewes, of Gentiles, of enemies insulting, of friends forsaking, of the Prince of darknesse, and all his cruell and mercilesse instruments. But whereas of the punishments of sinne, some be sinnes and punishments both, others punishments only: and some common to the nature of man, others personall growing out of some imperfection and defect in the vertue and faculty forming the body, diforder in diet, or some violence offered: and some for sinne inherent, others for sinne imputed: Our Saviour Christ suffered the punishments that are only punishments, and not sinne, common to the whole nature of man, not personall to this or that man; the punishments of the sinnes of other men, not his own, and that of them that should breake off their sins by repentance, not of them that would sin for ever, if they might live for ever. The whole life of our Saviour was a life of suffering, but his speciall sufferings were those he endured in the Garden, or upon the crosse. In the Garden he was in an agony: upon the crosse he was pressed with the weight of grievous and unsupportable evils. His agony was that sorrow, wherein his soule was beset round with heavinesse and feare even unto death. Thus the Evangelists describe it, *He began to be sorrowfull, and very heavy. Then saith he to them, scil. Peter, James* and *John, My soul is exceeding sorrowfull, even unto death. He began to be sore amazed, and to be very heavy, And saith unto them, My soule is exceeding sorrowfull unto death. Now is my soul troubled.* His soul was smitten with horrour, that all powers and faculties for a time left their proper functions, and did concurre to relieve nature in that extremity; as when a man hath received some gashly wound, the bloud doth at first retire to comfort the heart. But this stay came not from any internall defect, which had been sinfull, but from an externall cause, to wit, the horrour which fell upon him, as the wheeles of a Watch may cease from motion without any fault in them, when they are stayed by the hand of the Artificer. He feared also the stroke of the justice of God his Father, sitting on the Tribunall or Judgement seat, to punish the sins of men, for whom he stood forth to answer; this he feared, as a thing impossible to be escaped, in respect of the resolution and purpose of God his Father, that by his satisfactory death, and no other way, man should be delivered,

Matt. 26. 37, 38.

Mar. 14. 33, 34. Joh. 12. 27.

delivered. And he declined everlasting destruction, as a thing he knew he should escape without all doubt or uncertaintie of event, though not without conflicting with the temptations of Sathan, and the enduring of many grievous and bitter things.

These passions in Christ were most pure, because he himselfe was most free from all taint of sin, as if you put cleare water into a cleare glasse, though you shake and stirre it never so much, it will raise no mud.

The effects of this agony were two; Earnest prayer and bloudie sweat. *Being in an agony he prayed more fervently. He fell on his face and prayed:* He prayed thrice the same words, *O my Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt.* As the sense of nature and inferiour reason presented death, and the ignominy of the crosse unto him, as they are in themselves evill, without the consideration of any good to follow, he desired to decline them. But as superiour reason considered them with all circumstances, knowing Gods resolution to be such, that the world should thereby be saved, and by no other meanes, he most willingly accepted of them. Between these desires there was a diversity, but no contrariety: a subordination, but no repugnance or resistance. Consider Christ in private as a man, of the same naturall affections, desires and abhorrencies with other men, and the cup as it was very bitter and grievous, and so most justly he feared and declined it, and could not but decline it, unlesse he had put off the nature and affection of man: But consider him in his publike relation, as a Mediatour, a suretie, a mercifull and faithfull high Priest, and so he most willingly and obediently submitted unto it. And this willingnesse in respect of his office was much the greater, and the comfort we may draw from thence the sweeter, because in respect of nature, his will could not but shrinke for it. If nature had not necessarily shrunke, sweat startled, and stood amazed at that service, Christ had not manifested so much love and free submission to the command of grace, nor could we have had so much comfortable assurance of the truth of our redemption thereby: for it is impossible the nature of man should conflict with the terrible wrath of God, and not dread and tremble. The Apostle saith, *Christ in the dayes of his flesh, offered up prayers and supplications, with strong crying and teares,*

Luk. 22 44.

Matt. 26. 39.

Heb. 5. 7.

teares, and was heard in the thing he feared. In the New Testament the word signifieth reverence, *Luke* 2. 25. *Act.* 2.5. and 8.2. *Heb.* 12.28. or circumspect caution joyned with feare, *Heb.* 11.7. *Act.* 23.10. but feare is most fit to this place, as it signifieth commonly in good Authours, and by the phrase it selfe may be confirmed: for he was heard from his feare, as he was delivered from death.

The second effect of this Agonie was a bloudie sweat. In a cold night, when our Saviour lay upon the ground, in the open aire, no man being neere unto him, no violence offered unto his body, he did sweat clotted bloud, in such abundance, that it streamed through his apparell, and wet the ground. Never was there sweat like this sweat, nor anguish of soul like this anguish that he then endured. But these I may call the beginnings of sorrow. Upon the crosse he uttered that dolefull complaint, *My God, my God, why hast thou forsaken me?* He complaineth not that his heavenly Father had forsaken his, but him. Formerly he had wept over Jerusalem, and commended his Disciples unto the custody of his Father, being assured they should be gathered, though for the time dispersed. But the cause of this lamentation was, that being now in the hands of his cruell, bloudy, mercilesse enemies, left to endure the extremity of their rage and fury, his Father for a time withdrew from him that solace he was wont to find in him. The unity of his person was never dissolved, his righteousnesse or graces were never either taken away or diminished: neither is it possible he should want assurance of future deliverance and present support: but for a time the Father did with-draw the sense of favour and comfort, that his humane nature might suffer what our sinnes deserved. This dereliction was altogether without sin; because Christ our Saviour brought it not upon himselfe, but was called unto it, and in the conflict his faith was most firm, not shaken with any degree of unbelief: in which cases only the want of comfort is a fault, *scil.* when we bring it upon our selves, or stain it with infidelity.

Matth. 26.

Joh. 17.

It is here objected, that an innocent person ought not to suffer for a nocent, for guilt is inseparable from sin; *The sonne shall not beare the iniquity of his Father, neither shall the Father beare the iniquity of the son, the soul that sinneth the same shall die.* *Ezek.* 18.20.

For the clearing of this objection, we must note, that there is a

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two-fold manner of guilt, either such as growes out of sin inherent, which is the deserving of punishment, as it is in us: or such as growes out of sin imputed, and that not by reason of union naturall; as the guilt of *Adams* sin is imputed unto us (which manner of imputation likewise is the foundation of punishment deserved) but voluntary by way of vadimonie and susception. And so guilt is only a free and willing obnoxiousnesse, unto that punishment which another hath deserved. In an ordinary course of providence it is true, the sonne shall not beare the punishment of the Fathers sin; because he is altogether personally distinct, he is not appointed so to doe, as Christ was, he is not able to bear them so as to take them off from his Father, as Christ did ours, and already hath too many of his own to beare: but this was no naturall or unchangeable Law, and if the will of the Sonne go along with the Father in sinning, it is not strange, not unusuall for him to suffer for his Fathers and his own sin together, as for the continuation of the same offence. More particularly for resolution of the question, whether an innocent person may suffer for the guilty, we must note, first that God out of his dominion over all things, may cast paines upon an innocent person, as it is manifest he did upon Christ, who suffered most grievous things, and death it selfe; And what ground of complaint could any creature have against God, if he should have created it in fire, and made the place of its habitation, the instrument of its pain? Do not we our selves without cruelty, upon many occasions put creatures that have not offended us, unto pain?

Secondly, it is not universally against equity for one to suffer the punishment of anothers sin: We see the Infants of Sodome, Babylon, Egypt, of *Corah*, *Dathan*, and *Abiram*, were involved in the punishment of those sins of which themselves were not guilty. The Lord reserveth to himselfe the punishment of the Fathers upon the children. *Exod.* 20.5. and 34.7. He punished the sinnes of three hundred and ninetie yeares all together. *Ezek.* 4. 2, 5. *Cham* committed the sinne, and yet Canaan was cursed for it, *Gen.* 9. 22, 25. The sin was *Gehezi*'s alone, and yet the Leprosie cleaved not to him only, but to his posterity. 2 *King.* 5. 27. For the sin of *Saul*, his sons are hanged up before the Lord. 2 *Sam.* 21. 8, 14. *Achan* trespassed alone, but he perished not alone, but his sons and his daughters, and all that he had with him. *Josh.* 7. 24.

Lam. 5. 7.

2 Sam. 12. 13, 14.

The sin of crucifying Christ was the sin of the Jewes in that age alone, and yet wrath is come upon them to the uttermost, even unto this day, *Matth.* 27.25. 1 *Thes.* 2.16. *vid.* 1 *King.* 21.21. and 14.10. *Judg.*9.56. 1 *King.*2.33. *Jer.*22.30. And if it be not unjust to punish one for anothers fault, and grant impunity to the offendour, it is not unjust to punish the innocent for those faults, which are remitted to the guilty, 2 *King.*8.9,10. 1 *King.* 21.21. For it is essentiall to punishment that it should be inflicted for sinne, but not that it should be inflicted upon him that hath offended.

Actus cui pœna inest, est actus vocivus: qui nec omnibus, nec in omnes concessus. Quare ut pœna sit justa, requiritur ut actus ipse pœnalis sit in potestate punientis: quod ter contingit, aut antecedenti jure ipsius punientis, aut justo & valido consensu ejus de cujus pœna agitur, aut ejusdem delicto.

Thirdly, that an innocent person may thus in justice and equity suffer for a nocent, there is required (besides the acts of ordination in the supreme, of submission in the suretie, and of consent in the delinquent) first, an intimate and neere conjunction in him that suffereth, with those that should have suffered. Severall unions and conjunctions there are, as Politicke between the members and subjects in a state: and thus the people were punished for *Davids* sin. 2 *Sam.*24.14,17. and in a common-wealth universally sinfull, a few righteous men may as parts of that sinfull society be justly subject to those temporary evils, which the sins of that society have contracted. See 1 *Sam.*12.25. Naturall, as between parents and children, so the Lord visited the sins of *Dathan* upon his little ones. *Numb.* 16. 27,33. *Valer. Max. de Dion. Siculo. Plutarch. de sera Num. vindict.* Mysticall, as between man and wife, so the Lord punished the sins of *Amaziah* the Priest of Bethel, by giving over his wife unto whoredome, *Amos* 7.17. And we see in many cases the Husband is liable to be charged and censured for the exorbitancies of his wife. Stipulatorie and by consent, as in the case of *fide jussores & obsides*, who are punished for the sins of others whom they represent, and in whose place they stand as a caution and muniment against injuries which might be feared, as we see in the Parable of a Prisoner committed to the custody of another person. 1 *King.*20.39,42. So the surety is punished for the debtor. Possessorie, as between a man and his goods, and so we find that a man was to offer no beast for a sin-offering, but that which was his own. *Lev.*5.6,7. Besides, there is required in the innocent person suffering, that he have a free and full dominion over that from which he parteth, in his suffering for another. As in suretiship, a man hath free dominion over his money, and therefore

fore in that respect he may engage himself to pay another mans debt; but he hath not a free dominion over himself, or his own life; and therefore he may not part with a member of his own in commutation, for anothers, (as *Zaleucus* did for his sonne) nor be ἀντίλυτος, to lay down his own life for the delivering of another from death, except in such cases as the Word of God limiteth and alloweth. Now all these things hold in Christ in a speciall manner. There is a most neere conjunction between him and us. He conversed amongst men, and was a member of that Tribe and Society amongst whom he lived, and therefore was together with them under that Romane yoke which was then upon the people, and in that relation paid tribute unto *Cesar:* He had the nature of man, and was subject to all humane and naturall infirmities without sinne. He was mystically married unto his Church, and therefore was answerable for the debts and misdemeanours of his Church. He entred into Covenant, and became surety for man, and therefore was liable to mans engagements. He became the possession in some sort of his Church, whence it is that we are said to have him. 1 *Joh.* 5.12. not by way of dominion (for so we are his. 1 *Cor.* 6.19.) but by way of communion and propriety. He was Lord of his own life, and had therefore power to lay it down, and to take it up. And this power he had (though he were in all points subject to the Law as we are) not solely by vertue of the hypostaticall union, which did not for the time exempt him from any obligations of the Law, but by vertue of a particular command, constitution, and designation to that service of laying down his life. *This commandement have I received of my Father. Joh.* 10.18. Moreover, he had power ample enough to breake thorough the sufferings he undertooke, and to assume his life, and former condition again. *I have power to lay it down, and I have power to take it up.* And therefore it was most just and righteous, that Christ in himself innocent, should suffer for us in our selves guilty, which doth more plainly appeare, in that all parties are glorified, and all parties are willing and well-pleased. All parties are glorified: The Father is glorified in the obedience of his Sonne. *Joh.* 12.27,28. *John* 17.4. The Sonne is glorified by the Father. *Joh.* 17.5. *Heb.* 2.7. crowned with glory: and the sinner glorified, being received into favour. *Joh.* 17.24. All parties are willing; the Father is willing, for by his Ordination he appointed

pointed Christ unto it. *Act.* 4.27,28. and in his love and compassion bestowed Christ upon us. *Ioh.* 3.16. by his divine acceptation he rested well pleased in it. *Matth.*17.5. and by his wonderfull wisdome fitted it to the manifestation of his glory and mercy, to the reconciliation of him and his creature, and to the exaltation of his Sonne. The Sonne is willing, he chearefully submitted unto it. *Heb.*10.9. and freely loved us, and gave himself unto us. *Gal.*2.20. The sinner is willing, and accepteth and relieth upon it. The summe of all is this, By the most wise, just, and mercifull will of God, by his owne most obedient and voluntary suscception, Christ Jesus, being one with us in a manifold and most secret union, and having full power to lay downe, and to take up his life again, by speciall command and allowance of his Father given him, did most justly, without injury to himself, or dishonour to or injustice in his Father, suffer the punishment of their sins, with whom he had so neere an union, and who could not themselves have suffered them with obedience in their own persons, or with so much glory to Gods justice, mercy and wisdome. And though the will of God being ever just, is to us a sufficient cause of what God willeth, and the reason thereof be to us unsearchable: yet in this matter we can assigne just and weighty reasons of this will of God out of the Scriptures. God will not execute the severity of his Law, because he is mercifull, slow to anger, and ready to forgive. His free and everlasting love, and infinite delight which he hath in mercy, disposeth him aboundantly to pardon, and exercise loving kindnesse in the earth. *Exod.*34.7. *Micha* 7.18. *Ionah* 4.2. 2 *Chron.* 30.9. *Psal.*86.5. *Psal.*103.8. *Isai.*55.7. *Ier.*9.24. and 31.20. *Luke* 6.36. *Rom.*2.4. And if the Lord should utterly destroy all men, there should be no Religion upon earth, as man should everlastingly loose the fruition of God, so he should likewise loose the voluntary service and subjection of his creature; *Iohn* 15.8. *Ezek.* 33.11. For these reasons God purposed not utterly to cast man off, and poure upon him deserved vengeance: but withall he purposed not to let sinne goe unrevenged, and that for these reasons.

First, because of his great hatred thereunto. He is of purer eyes then to behold evill, he cannot looke on iniquity, *Hab.*1.13. it provoketh abhorrency in him, *Psal.*5.6. *Zach.*8.17. *Rev.*3.16.

Amos

Amos 5.21,22. *Isa.*1.12,14. And what is more convenient then to testifie how much sinne is displeasing unto him, which is done most conveniently by punishment, *Exod* 32.10,11. *Numb.*11.1. & 16.22. *Joh.*3.36. Impunity hath this in it, that it makes that sinnes be lesse esteemed: as feare of punishment is a ready way to keepe men in awe. They that have written of the relaxation of Lawes doe note, that those relaxations are best, to which some commutation or recompence is annexed: because by that meanes the authority of the Law is preserved, and obedience given to that reason, which was the cause of the Law.

Proxima sunt idem ac tantundem.

And hence we may gather a second reason, why God would not pardon sinne without satisfaction, sc. his truth and the Law which he had established against sinne, which he will in no wise abolish: *one jot or title shall in no wise passe from the Law, till all be fulfilled, Matth.*5.18. For it is altogether undecent, especially to the wisedome and righteousnesse of God, that that which provoketh the execution, should procure the abrogation of his Lawes, that that should supplant and undermine the Law, for the alone preventing whereof the Law was before established.

Also God will have men alwayes to tremble before him, and by his terror to be perswaded from sinning, 2 *Cor.*5.10,11. and therefore he reserveth to himselfe entire the punishment of sin, that men might alwayes feare before him, *Matth.*10.28. *Luk.*12.4. The omission of punishment after the publication of the Law, doth detract somewhat from the authority of the Law, with the subjects: God therefore willing to shew mercy to the creature fallen, and with all to maintaine the authority of his Law, tooke such a course as might best manifest his clemency and severity, his hatred of sin, care to stablish the Law, and tender compassion towards them that had gone astray. And hereby the love of God towards them that are spared is the more illustrious, that he spared them, who rather then he would not punish sinne, would give his only begotten Sonne to die for sinne.

It is objected againe, that God doth freely remit and pardon sinne, therefore he willed not that Christ should make satisfaction: because free remission will not stand with satisfaction. And most sure it is, that God is favourable to our iniquities, *Ier.* 31.34. but God hath set forth Christ to be a propitiation through faith in his bloud. *Rom.*3.25. *Act.*10.43. *Luk.*1.68,69,70.

Remissio est absolutain qua Crediter sibi satisfieri nō vult: & conditionata, in qua Debitor obligatione debiti solvitur, at satisfactione aliunde interveniente. Stegma p. 505. Noxa sequitur caput. Gen. 2.17.

There is a twofold paiment of debt: one of the thing altogether the same, which was in obligation, and this *ipso facto* freeth from punishment, whether it be paid by the debtour himselfe, or by the surety. Another of a thing not altogether the same, which is in the obligation, so that some act of the Creditour or Governor must come unto it, which is called remission: in which case deliverance doth not follow *ipso facto* upon the satisfaction. And of this kind is the satisfaction of Christ: for in the rigour of the Law, the delinquent himselfe is in person to suffer the penalty denounced. *Every man shall beare his owne burthen, Gal.6.5. In the day that thou eatest thereof, thou shalt die the death.* So that the Law in the rigour thereof, doth not admit of any commutation, or substitution of one for another. And therefore, that another person suffering may procure a discharge to the person guilty, and be valid to free him, the will, consent and mercy of him to whom the infliction of the punishment belongeth, must concurre, which in respect of the debtour is remission; and his over-ruling power must dispence, though not with the substance of the Lawes demands, yet with the manner of execution, which in respect of the Law is called relaxation. Remission therefore is not repugnant to antecedent satisfaction: but only to that paiment of the thing due, which *ipso facto* doth deliver and set free.

Qui solvit hoc velle debet, ut debitor liberetur. Rom.3.24. Tit.2.14. Manet nihilominus gratuita Dei gratia. 1. Ratione decreti gratuiti. 2. Ratione doni gratuiti, & 3. Ratione acceptationis gratuitæ: quod tale consilium invenit quod tale medium dedit, quod satisfactionem talem acceptavit. Col 2.13.& 3.13. Eph.4.32. See Act.25.11, 16. 2 Cor.2.7,10.

It may be added that of grace Christ was ordained to be our surety, that at the commandment of grace he made satisfaction, and that his mind and will in satisfying was, that grace might justly glorifie her selfe in pardoning offences, and not that pardon should be given of justice. And so the satisfaction of Christ is full and perfect, and our pardon is every way free and gracious. And seeing every one may impose a Law to the act depending upon his own free will and pleasure, he that prayeth for another, and he that admitteth the paiment of one thing for another, may covenant, that remission shall follow presently, or after a certaine time, purely or upon condition. And this was the will and pleasure of Christ making satisfaction, and of God admitting satisfaction, and this the Covenant, that God should pardon sin, not presently in the very time of Christs passion, but when man is turned unto God by true faith in Christ, humbly intreating pardon. To forgive sin, is not opposite to the accepting of that satisfaction which is freely admitted, when it might be refused, and to which

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he upon whom the benefit undue is conferred, doth conferre nothing.

It is further objected, that Christ satisfied not justice fully, but by divine acceptilation only: becauſe he suffered but for a time, whereas we deserved to die eternally.

Sundry answers are made to this doubt. Some say his suffering for a time was more then if all man-kind had suffered eternally, in respect of the excellency of his person. But the worth and excellency of his person, was neither to dispence with time, nor grievousneſſe of his punishments, but to make the passion of one availeable for many. Otherwise if it might have dispensed with one degree of extremity of punishment due to sin, it might also have dispensed with two, and consequently with all.

Others answer, that the punishments of sin eternally remaining, must according to the rules of divine justice, be eternall: but it is no way necessary, neither doth the justice of God require, that the punishments of sin repented of, ceasing and forsaken, should be everlasting. For as Divines note, there are three things to be considered in sin; the aversion from an infinite and incommutable good; the inordinate conversion to a finite good, and the continuing in the same, or ceasing from it: and to these severall things in sin, there are three severall things answering in the punishment of it. For to the aversion, which is objectively infinite, there answereth the losse of God, which is an infinite losse. To the inordinate conversion of the sinner to things transitory, there answereth a sensible smart and griefe intensively finite, as the pleasure the sinner taketh in the transitory things he inordinately loveth is finite. To the eternity of sin remaining everlastingly in staine or guilt, or continuance of it for a time, answereth the eternity of punishment, or the suffering of the same, but for a time. Now our Saviour Christ suffered only for those sins, which he meant to breake off by framing the sinners to repentance, and therfore it was no way necessary for the satisfying of divine justice, that he should endure eternall punishment.

A third answer is, that Christ suffered for a time, becauſe he suffered to satisfie, and so to overcome upon the crosse, he triumphed meritoriously over principalities and powers, therefore his sufferings could not continue for ever, but must have an end. For in suffering he had not satisfied justice, nor conquered the enemies

of our salvation, if he had lien under the punishment of our sins eternally. But this sheweth the reason why Christ suffered but for a time, rather then how his suffering for a time could satisfie the justice of God for ever, which had deserved eternall death.

The fourth answer is more full and free from exception, that Christ suffered but for a time, because it was impossible he should be held under of the sorrows of death, *Act.* 2. 24. The wicked suffer eternally, because they being cast under the curse, they cannot deliver themselves, and justice will not set them free: but Christ in suffering did overcome, and delivered himselfe, so that his sufferings continued but for a time. In kind his sufferings were the same with those, which in us should have continued for ever, although they did not continue: wherefore? because they had an end not of themselves, or their owne nature, but of the power of Christ. He overcame those punishments which had been altogether eternall, if he could not have overcome.

Chamier. Tom. 2. l. 5. cap. 12. Sect. 4.

Lastly, it is objected, that if God did elect and choose some men to grace and glory in and through Jesus Christ, Christ needed not, nor yet could make satisfaction for them; for in as much as they were beloved of God, we cannot conceive how satisfaction should be needfull or could be made for them. Thus some dispute with great confidence, but little strength. For this Proposition, God loveth whom he hath chosen, or to chuse is to love, doth admit a double sence: one this, whom God doth elect, them he loveth, or willeth well unto them, in time to make them actuall heires of grace and glory in Jesus Christ, and thus it is most true, and doth not exclude, but inferre the necessity of satisfaction; another sence may be, that whom God doth elect, them he doth love as made actuall heires of grace and glory by the influence of his love, and in this, it should exclude the necessity of satisfaction, but so it is not to be admitted. It is not absurd to say, the elect are in grace with God in respect of ordination or appointment; but after are brought into grace by Christ in respect of the actuall collation and communication. When Christ is said to reconcile us unto God, the meaning is not, that God did then first begin to love, or will well unto us, as if he did hate and will to damne us before: for then we must admit a proper change in the purpose and internall will of God proceeding from an externall cause, which

Synodal. Dord. ubi supra.

Illi tantum à parte ante rationē Dei negant meritum Christi & effectum electionis illud constituunt, ita ut Deus prius homines elegisse, postea sic absolutè electis filium tanquā salutis medium dedisse dicatur. Gregor. pag. 498

which is contrary both to Scripture and sound reason: but whereas formerly we lay under wrath deserved by sin, now we are received into favour and friendship with God. For reconciliation is a transient act, done in time, which inferrs a change in the creature reconciled, a change of state, not of qualities, and followes the obedience of Christ, as the effect the cause, and which God imparteth to believers. Reconciliation, as the Scripture speaks of it, imports not any change in God, nor the externall good will or love of God, which remains in himselfe, and worketh not any change in the creature: but a blessing granted to us in time, that we who were the children of wrath by nature, should be the Sons of God by grace; we who were enemies, and hated in respect of the effects of wrath, and desert of sin, should be made friends and deare to God, the enmity being taken away by the bloud of Christ. And from hence we may learne how the new Covenant in many things hath the prerogative above the old. For wherein *Moses* mediated it was by the power of Christ, but Christ was that one Mediatour, who mediated from his owne authority and immediate power. *Moses* was called by God and the people, but an imperfect Mediatour, as not a right middle person: but Christ was a fit middle person both God and man, partaking the nature both of the offending and offendedparty, and so a middle person not only in office, but in nature, willing and fitting to mediate. *Moses* by reason of his weakenesse, was neither powerfull with God, nor yet fully compassionate and powerfull with the people: But Christ was man for the whole body of his brethren to prevaile for them: and man with his brethren, to be fully sensible and compassionate, *Heb.*2.17. Againe, he was man with God to present a perfect ransome or price of reconciliation: and he was God with man to bow them sufficiently to accept the reconciliation offered. *Moses* stood in need to mediate for himselfe, as for the people: but Christ having no controversie for himselfe, mediated only for the people, and hath perfected, wherin *Moses* wanted. For he fully bowes and circumciseth the hearts of his brethren to seeke attonement and to walke sutably: He doth remove the guilt of sin fully from the conscience of the offending brethren, *Heb.*9.14,15. He is potent with God to satisfie revenging justice by presenting his bloud to remove the curse of the Law, that those which are called might receive the inheritance. He alone Gal.3.13,14.

hath in his owne person performed obedience to the broken Law of God, and fulfilled all righteousnesse: and by his crosse hath cancelled the hand-writing that was against us, and broken downe the partition, and slayed hatred and enmity betwixt the brethren, *Ephes.* 2.14,15. But of this more hereafter. The Fathers receiHeb.11.13,14. ved not the promises, but saw them afarre off, and were perswaded of them, and saluted them with great sweetnesse: but under the new Covenant we have recived the promise, God hath sent his Son into the world, borne of a woman, and made under the Gal 4.4,5. Law, and openly manifested him to be the Son of God. And if the appearing of Christ God and man, did adde much to the joy and comfort of the Saints in glory: the manifestation of Christ in the flesh must adde to the faith and comfort of them, that waited for the salvation of Israel. The Incarnation of Christ was the day of his Coronation, and of his espousals, wherein in speciall manCant.3.11. ner he contracted him unto his Church. *Goe forth, O ye daughters of Zion, and behold King Salomon with the crowne wherewith his mother crowned him in the day of his espousals, and in the day of the gladnesse of heart.* The Fathers expected deliverance from the curse of the Law, and to inherit the promises in and through the *Messiah:* and the Sacrifices did prefigure, and Prophets fore-tell the death of the *Messiah*; but we may well thinke, the faithfull did not distinctly understand, how the Saviour promised, was to satisfie justice, and by death to overcome him that had the power of death. But in the new Testament we learne expressely, that Christ is made of God unto us wisdome, righteousnesse, sanctification and redemption, how he satisfied justice by one oblation of himselfe, removed the curse of the Law, destroyed him that had the power of death, purchased the promised Spirit, and ratified all the promises of the Covenant by his death and bloud-shed, *Heb.*9.15.

Thirdly, He is entred into heaven, appeareth before the Father, and maketh request for his people: unto which there is pre-required a power and prevalencie over all his enemies, to breake through the guilt of sin, the curse of the Law, and the chaines of death, with which it was impossible that he should be held. And this power of Christ was shewed in his Resurrection, wherein he was declared to be the Son of God with power, *Rom.* 1.4, and in his ascension, wherein he led all his enemies captives, *Ephes.*4.8, and

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in his sitting at the right hand of God, farre above all principalities and powers, *Ephes.*1.19,20. All which did make way to the presenting of his Sacrifice before the Mercy-seat, which is the consummation of it, and without which he had not been a Priest. *We have such an high Priest* (saith the Apostle) *as is set downe at the right hand of the Majestie in the heavens, for if he were on earth he should not be a Priest, seeing that there are Priests which offer gifts according to the Law,* Heb. 8. 1, 4. Christ our high Priest having offered up himselfe an expiatory Sacrifice once for all, by his divine power rose againe from the dead, and is entered into the very heavens, to appeare in the presence of God for us, *Heb.*9.24. It was the same continued action, whereby the Priest did offer without the holy place, and did then bring the bloud into the holiest of all, *Heb.*13.11. For the reason why it was shed was to present it to the mercy-seat, and to shew it unto the Lord there. So Christs act or office was not ended, nor fit to denominate him a compleate Priest, till he did enter with bloud and present his offering in the holiest of all not made with hands, *Heb.* 9.24. And therefore he had not been a Priest if he should have continued on the earth, for there was another Priest-hood there, which was not to give place but upon the accomplishment of his; for the whole figure was to passe away when the whole truth was come. Now Christs oblation was the truth prefigured in the Priests sacrificing of the beast, and his entrance into heaven was the truth prefigured in the Priests carrying of the bloud into the holiest of all. And therefore both these were to be accomplished, before the Leviticall Priest-hood did give place.

Levit. 16. 15.

Heb. 9. 8. *Inchoari potest functio veri Sacerdotis stante typico Sacerdotio & perfecta esse non potest illo stante. Oblatio peracta in terra perfectissima fuit, sed perfectione partis non perfecti one totius. Aliud est offerre in terra, aliud peracta oblatione manere in terra.*

Some referre this to the oblation of Christ, whereof they make two parts; the one expiatory, when Christ suffered upon the crosse: the other presentatory, when he doth appeare in heaven before God for us: the one of killing or suffering, the other of ostension: the one finished on earth, when Christ suffered without the gate: because as no sin, so no punishment can come within the holy place: the other performed in heaven, satisfaction being first made on earth. The first was not a preparation of a Sacrifice, but a Sacrifice: the latter was not so much a Sacrifice, as the commemoration of the Sacrifice made: for appearing in heaven is not properly a sacerdotall act, unlesse it leane upon the vertue of the Sacrifice performed: the first was an act of humiliation; the latter

Heb. 1, 3. & 10. 5, 6 & 9. 12. 1 Cor. 5. 7.

Heb. 13. 11, 12.

Heb. 10. 8, 12.

ter of glory; the first performed once for all: the latter done continually: that the expiatory Sacrifice or obtaining of redemption: this the application of redemption. The Sacrifice consisted in the death of Christ alone, the application thereof is grounded upon Christs death as its merit, but effected by the life of Christ as its immediate cause. When the Apostle saith, Christ appeareth before the Father for us, the expression is borrowed from the custome of humane Courts; for as in them when the Plaintiffe or Defendant is called, their Atturney appeareth in their name and behalfe: so when we are summoned by the justice of God to defend our selves against those exceptions and complaints, which it preferreth against us, we have an Advocate with the Father, even Jesus Christ the righteous, who standeth out, and appeareth for us. 1 *Joh.* 2.1.

Videtur etiam spectare consuetudines Regum & Iudicum inter homines. Reges enim fœderati in suis aulis mutuo habent Legatos pacis obsides, qui quamdiu apparent in Regis conspectu, firma stat confœderatio.

It consisteth in two things; First, his appearing or presenting of his person in our nature and in his owne, as a publike person, a Mediatour, a sponsor and pledge for us; as *Judah* was both a Mediatour to request, and a surety to engage himselfe to beare the blame for ever with his Father for his brother *Benjamin*, *Gen.*43. 8,9. And *Paul* for *Onesimus* a Mediatour, *I beseech thee for my sonne Onesimus*, Philem.9,10. and a Sponsor, *If he hath wronged thee, or oweth thee ought, put that on mine account, I will repay it*, ver.18,19. So Christ is both a Mediator and surety for us, *Heb.* 7.22. and 8.6.

Secondly, the presenting of his merits as a publike satisfaction, for the debt of sin: for the justice of God would not be entreated or pacified without satisfaction, now that is for ever, because he shall not cease to appeare.

Heb.7.25,28. Rom 8.34. Heb.7.25.

The Intercession of Christ is his gracious will, fervently and immoveably desiring, that for the perpetuall vertue of his Sacrifice, all his members might be accepted of the Father, whereunto answereth the consent of the Father, in whose bosome he is, who heareth him alwaies, *Joh.*11.42. and in whom he is well pleased, *Mat.*17.5. who called him to this office of being as it were master of Requests in the behalfe of his Church, and promised to heare him in his Petitions.

Rom.8.34. 1Joh.2.1.

This Intercession of Christ is generall and particular, for all and every faithfull man. *I pray not for the world, but for all that thou hast given me*, Joh. 17.9. for all that shall beleeve, vers. 20.

Simon,

Simon, Simon, Satan hath desired to winnow you as wheate, but I have prayed for thee, Luk.22.31,32. As the high Priest went into the Sanctuary with the names of the twelve Tribes upon his breast: So Christ entred into the holiest of all with our persons in our behalfe, and doth carry all his people upon his breast, and presents his desires unto his Father for them. Exod.28.21.

It is also heavenly and glorious: for our Saviour doth not fall upon his knees or prostrate himselfe before his Father, as in the daies of his humiliation: for that is not agreeable to that glory he hath received, and to which he is exalted: but after a manner befitting his glory, doth present his good will and pleasure to his Father, that he may thereunto put his seale and consent. It is a praying not out of private charity, as the Saints pray one for another in this life, but out of publike office of mediation, by a publike person set up, not only to pray for the Church in generall, but to present the prayers of particular men to God in their behalfe; not out of humility, which is a proposing of requests for things unmerited, which we expect of meere grace, according to the free promise of God; but out of authority, which is the desiring of a thing so, as that he hath with all a right joyntly of bestowing it, who doth desire it.

Quia enim pijs perpetuò litigandum sit cum Satana, mundo & carne, ac etiam ipsa lege & ira Dei, ejusq; probationibus ac mora in exaudiendo, ipse Spiritus S. illos consolatur & instituit, ut Advocatus in foro clientem. Dicitur ergo Paracletus, Advocatus & Patronus, qui suo clienti in periculo judicij adstat eumq; consolatur, instituit, pro eo etiã loquitur & denique omnibus modis illi patrocinatur.

True Intercession as it is a publike and authoritative act is founded upon the satisfactory merits of the person interceding: He cannot be a right Advocate, who is not a propitiation too. The Spirit is our Advocate by energie and operation, by instruction and assistance, as by his counsell, inspiration, and assistance he enableth the faithfull to pleade their own cause. But Christ is our Advocate by office, as he taketh upon himselfe the cause of his Church, in his owne person applieth his merits in heaven, and furthers the cause of our Salvation with his Father. The Spirit maketh interpellation for men in and by themselves, emboldening them in their feares, helping them in their infirmities, when they know not what to pray, and giving them accesse unto the Father, *Ephes.*2.18. *Heb.*10.15;19. *Rom.*8.26. *Ephes.*3.16. and is their Advocate, as he leadeth them into all truth, and teacheth them so to pleade their cause, that they have wherewith to defend and comfort themselves, *Joh.*14.16. against the criminations and tyrannie of the world, *Joh.*16.7,8. But Christ by his Intercession applieth his satisfaction made, and laies the salve to the very sore.

And so the Intercession of Christ implies three things. The perpetuall vigor of his sacrifice; the will of Christ fervently desiring that all his members might be accepted for the vertue of his sacrifice: and the will of God resting well pleased with us in his beloved Sonne.

The Saints on earth pray mutually one for another according to Gods commandement, not in their owne names, or for their owne merits, but for the merits, and in the name of Jesus Christ: but the Intercession of Christ is no wayes reciprocall, he prayeth for all and every one that is given unto him of the Father, and that through the vertue of his sacrifice, but they pray not for him.

This Intercession of Christ is ever effectuall, because the Father heareth and answereth him, and as he hath a power to intercede for us, so hath he power to conferre that upon us for which he intercedeth. *I will pray the Father, and he shall give you another Comforter, Joh.* 14.16. *If I goe not away the Comforter will not come unto you, but if I depart, I will send him unto you, Joh.* 16.7. Christ as man praying for himselfe, was heard in that which he feared, though the Cup did not passe from him: but Christ as Mediatour is ever heard in the particular which he desireth.

Many and great benefits come to the Church of God by the Intercession of Christ Jesus. 1. Hereby the faithfull are assured of protection and defence against the continuall temptations, assaults and accusations of all their spirituall enemies, Satan and the world. *Who is he that condemneth? It is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh Intercession for us, Rom.* 8.34. *I pray that thou wouldest keepe them from evill, Joh.* 17 15.

But are not the faithfull subject to evills, corruptions and temptations still? how then is that part of the Intercession of Christ made good unto us?

For the understanding hereof, we must know that the Intercession of Christ is a vaileable to the faithfull presently, but in a manner suteable and convenient to the present estate and condition of the Church, so that there may be left roome for another life, and therefore we must not conceive all presently done. As the Sunne shineth on the Moone by leasurely degrees, till she come to her full light; or as if the King grant a pardon to be drawne; though the grant be of the whole thing at once, yet it cannot be written,

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and sealed but word after word, and line after line, and action after action: so the grant of our holinesse is made unto Christ at first, but in the execution thereof, there is line upon line, precept upon precept, here a little, and there a little; such an order by Christ observed in the distribution of his Spirit and grace, as is most suteable to a life of faith, and to the hope we have of a better Kingdome. *I have prayed for thee, that thy faith faile not*, saith Christ to *Peter*, yet we see it did shake and totter: the prayer was not that there might be no failing at all, but that it might not utterly and totally faile.

2. Hereby they are assured of the pardon of their daily infirmities, and their rising againe if they fall. If any man sinne of infirmity, he hath a pardon of course granted, for Christ is his Advocate to pleade his cause, 1 *Joh.* 2. 1. If any man slip of weakenesse, he shall rise againe, for Christ hath prayed for him, that his faith might not faile, *Luk.* 22. 31, 32.

3. All the workings and comforts of the Spirit in our hearts which we enjoy, are the fruits of Intercession. *I will pray the Father, and he shall give you another Comforter*, or Advocate, *that he may abide with you for ever, even the Spirit of truth, Joh.* 14. 16, 17. who shall leade the faithfull into all truth, and inable them to plead their cause against the calumnies of the devill, and accusations of the world: who doth teach them to sigh and groane unto God for mercy, speake unto his highnesse in prayer, furnisheth them with wisedome and prudence in every condition, directeth them to grapple in all temptations, serve God in all estates, raiseth the desires to heaven, formeth Christ upon the heart, enflameth with the love and comfort of the truth, healeth, reneweth, reviveth, preserveth, strengtheneth, supporteth, and sealeth up unto eternall life.

4. The fourth benefit is free accesse to the throne of grace, and assured hope of all blessings here, and heaven hereafter. *Seeing then that we have a great high Priest that is passed into the heavens, Jesus the Sonne of God, let us hold fast our profession, and come boldly unto the throne of grace. Heb.* 4. 14, 16. And againe, *This man after he had offered one Sacrifice for sinnes for ever, sate downe on the right hand of God, from henceforth expecting till his enemies be made his footstoole*: from whence the Apostle inferreth, *Having therefore boldnesse to enter into the Holiest by the blood of Jesus, and*

Heb.7.25. *having an high Priest over the house of God, Let us draw neere with a true heart, in full assurance of faith, Heb.*10. 12.--- 23.

5. The prayers and workes of the faithfull are sanctified and accepted in the sight of God, the imperfections that cleave unto them being covered and removed; as the high Priest in the Law was to beare the iniquity of the holy things of the children of *Israel*, that they might be accepted, *Exod.*28.36,38 Christ is the Angell of the Covenant, who hath a golden Censor to offer up the prayers of the Saints, *Rev.*8.3. And this is a benefit which runneth through the whole life of a Christian: all the ordinary workes of our calling (being parts of our service unto God, for in them we worke as Servants to the same Master) and workes of mercy and righteousnesse, are unto us sanctified, and to the Father made acceptable, not-with-standing the adherencie of sinne unto them, by reason of our imperfections, by the intercession of
1 Joh.2.1,2. his Sonne, who hath made us Priests to offer our Sacrifices with acceptance upon this Altar, *Rev.*1.6. 1 *Pet.*2.5. *Isa.*65.7. *Phil.*4.18.

6. The sixt benefit is fellowship with the Father and his Sonne, *I pray for these, that as thou Father art in me, and I in thee, they also may be one in us, Joh.*17.21.

7. Continuance in the state of grace, and strength against sin, so that the faithfull shall not finally be overcome, is the gratious and comfortable effect of Christs intercession. *I have prayed for thee, that thy faith faile not, Luk.*22.32. *Father I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, Joh.*17.24. Some may say, in our Saviours prayer for *Peter* there was some-what singular. And every example is singular, and so this as an example: but it containes nothing singular which is not common to all the faithfull, and such as are given unto Christ of the Father: for then we must say, Christ prayed so for *Peter*, as he prayed not for his people who stood in more need of his Intercession then *Peter*, (if the matter be weighed according to the judgement of men,) who had obtained many priviledges. And if *Peters* faith shall persevere, because Christ prayed for him, they for whom Christ makes intercession that their faith may not faile, they shall continue in faith unto the end. If they say, this priviledge was granted to *Peter* as an Apostle: then it was granted to all the Apostles: but this priviledge was not common to *Peter* and *Judas*.

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It remaines then that it was given to him as a faithfull Apostle, and so agrees to all the faithfull with him. And the things which Christ asketh for his Apostles are to be distinguished: for some things are simply necessary to Salvation, as that they might be saved from evill, and sanctified by the truth; others which pertaine properly to the Apostolicall office. Now when Christ asketh things necessary to Salvation, he prayeth not for his Apostles as Apostles, but as faithfull and beloved. For what things are asked for this or that man, as he executeth this or that office, they properly respect that office: but whatsoever things tend directly to the salvation of the Soule, are not to be reckoned amongst the things which are peculiar, but which are common.

Further they object, that Christ ever prayed for the absolute perseverance of beleevers, but after a sort, and upon condition. But the prayer of Christ is certaine, and not suspended. They for whom Christ prayed doe not love the world, but that they love not the world, is an effect of Christs prayers, not a condition required in them that he might pray for them. Some prayers tacitly include a condition in him for whom we pray, as if we pray God to give eternall life to a sinner, we presuppose faith and repentance: because without faith and repentance life cannot be given, nor desired: but some prayers presuppose no condition in him for whom we pray, as when we pray God to give faith or repentance to any man. Now the Intercession and request which Christ maketh for the faithfull doth presuppose no condition; for he prayeth not simply that life might simply be given to the faithfull, but that they might be kept from evill, and if they be kept from evill, they must persevere in the faith: for to fall from the faith is the greatest evill. Neither can it be said that Christ prayeth for them that would persevere, but he prayeth that they should persevere: for the object of the thing for which we pray, must be distinct from the thing it selfe prayed for. No man would pray for men to persevere if they doe persevere: but rather that they might persevere, which otherwise would not. Yet they reply, Christ prayeth that his Apostles might

Christs Intercession is not for the faithfull as faithfull, but as given unto him of the Father: for Christ hath prayed for them that they might believe: Christs Intercession is not conditionall: for then that condition is purchased by the blood of Christ or not. If not, then some spirituall blessing is necessary for us, which Christ hath not purchased. If yes, then Christ doth not desire his might receive what he hath purchased. If Christs Intercession be conditionall, then what is the condition, and whether is that purchased by his death, or of our selves.

might be kept from evill, as he had kept *Judas*. *Joh.* 17.12. Belike then *Peter* had no greater assurance of his recovery, nor the rest of the Apostles of their perseverance in the faith, then *Judas* had. *Judas* was given to Christ in respect of his office and ministery, but not as an heire of Salvation, or as the faithfull are said to be given; The particle translated *But*, in that clause (*But the child of perdition*) is not ever an exceptive, but an adversative in many places; as *Gal.* 2.16. *Knowing that a man is not justified by the Workes of the Law, but by the faith of Jesus Christ.* Matth. 12.4. *Which was not lawfull for him to eat, neither for them that were with him, but only for the Priests.* See *Gal.* 1.7. 1 *Cor.* 7.17. *Rev.* 9.4. and 21.27. And the Hebrew particle *im lo* and *ki im*, which the *Septuagint* turne ἐὰν μὴ, *Gen.* 22.26. ἀλλὰ, *Gen.* 24.38. *Isai.* 59.2. and ἀλλ', 2 *King.* 5.17. is used adversatively. And ܐܠܐ, which the Syriac Interpreter useth, is now and then put for an exceptive, in which sense usually ܐ followeth it, but without it, it is most commonly an adversative. For the Syr. ܐܠܐ is compounded of ܐ, ei *vel* ἐὰν, & ܠܐ, μὴ, and is the same with the Hebrew *Im lo*. And so in this place, *Judas* is opposed to them that were given unto Christ, and not excepted from that number, as if he had been given also. We may therefore conclude that our Saviour prayed for the certaine perseverance of them that were given unto him, or that they might be kept from evill, and that he was heard in that which he desired.

ἐὰν μὴ.

ἀλλὰ.

אם לא
כי אם
Psal. 1.2,4. Gen. 18.15.

Pro nobis unicus interpellat in cœlo, præstat cum patre quod postularat à Patre: quia Mediator est & Creator: Mediator ut postulat, Creator ut tribuat. Smaragd. in Act. Apost. cap. 10.

Fourthly, Christ being advanced at the right hand of his Father, doth exercise his Kingly office, both for the comfort of his chosen, and the bridling and repressing of his and their enemies. This is noted by his sitting at the right hand of the Father: which was foretold by the Prophets, *The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-stoole. Psal.* 110.1. *Act.* 2.34. *Matth.* 22.43,44. *Luk.* 20.42. and by our Saviour himself: *Ye shall see the Sonne of man sitting on the right hand of power. Mark* 14.62. And accordingly it was accomplished, *This man after he had offered one sacrifice for sinnes for ever, sate downe on the right hand of God. Heb.* 10.12. Thus Christ is said to stand at the right hand of God. *Act.* 7.56. to be at the right hand of God. *Rom.* 8.34. 1 *Pet.* 3.22. to sit at the right hand of God.

See *Deod.* in *Psal.* 110.1.

ἐν δεξιᾷ.

ἐκ δεξιᾶς.

God. *Mark.16.19* to sit on the right hand of the power of God, *Luk.22.69.* and to sit downe on the right hand of the Majestie on high, *Heb.1.3.* The right and left hand are proper differences of corporall positions: but figuratively the right hand is put for power, strength, counsell, work, aide, love and fidelity; as *Psal. 26.10. Their right hand is full of bribes. Psal.144.8.11. Their right hand is a right hand of falshood,* that is, either confidence in their own power will deceive themselves, or they will deceive others to whom they promise succour and assistance. *1 Sam 14 19. Is not the hand of Ioab With thee in all this? Gal.2.9. They gave to me and Barnabas the right hands of fellowship.* And being applyed to God it notes his power, strength, aide, Majestie, glory, soveraignty, and divine authority. *Psal.44.3. Thy right hand, and thine arme, and the light of thy countenance, because thou hadst a favour unto them. Psal.77.10. This is mine infirmity, but I will remember the yeares of the right hand of the most High:* where we find Gods hand, that is, his power opposed to the infirmity of his servant. My infirmity and weake faith made me apt to sinke under the sense of Gods displeasure, but when I called to mind the experiences of Gods former power in like distresses, I recollected my spirits, and was refreshed again, *Psal.89.13. Strong is thy hand, and high is thy right hand. Psal.20.6. He will heare him from his holy heaven, With the saving strength of his right hand. Psal. 21.8. Thy right hand shall find out those that hate thee. Psal.118.16. The right hand of the Lord is exalted, the right hand of the Lord doth valiantly. Psal. 17.7. Shew thy marvellous kindnesse, O thou that savest by thy right hand them Which put their trust in thee. Psal.48.10. Thy right hand is full of righteousnesse. Psal. 138.7. Thy right hand shall save me. Psal. 139.10. Even there shall thy hand leade me, and thy right hand shall hold me. Hab.2.16. The cup of the Lords right hand shall be turned unto thee.*

Isai.48.13. right hand to span the heavens.

And God strengtheneth, and helpeth and upholdeth his people by the right hand of his righteousnesse. *Isai.41.10.* that is, by his power and faithfull promises, which in their weakenesse strengthens them, in their fear and flagging helps them, in their sinking and falling upholds them. Therefore also Gods right hand is called the right hand of Majestie, *Heb.1.3.* and the right hand of power. *Luk.22.69.*

To sit properly betokeneth a site of body oppositie to standing, or moving;

moving: but figuratively it signifieth to rest, stay, dwell, inhabite, rule or governe, as *Psal.*27.4. *One thing have I desired of the Lord, that I will seeke after, that I may sit,* or dwell, *in the house of the Lord all the dayes of my life.* 1 *King.*1.30. *He shall sit upon my throne in my stead.* *Prov.*20.8. *A King that sitteth in the throne of judgement, scattereth away all evill with his eyes.* *Isai.*16.5. *And in mercy shall the throne be established, and he shall sit upon it in truth.* To stand or sit at the right hand is an usuall phrase in Scripture. By the former divers things are noted; First, to resist, oppose, or hinder the endeavours of any one; *Psal.*109.6. *Let Satan stand at his right hand, scil.* to stay or hinder that it might not move, to infringe, or weaken his endeavours. *Zech.*3.1. *And he shewed me Iohshua the high Priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him.*

See Luke 24.49. Ruth 1.4. Matt.23.2.

עמד על

Secondly, to assist, defend, protect against enemies and manifold dangers, whereunto men are subject. *He shall stand at the right hand of the poore, to save him from those that condemne his soule.* *Psal.* 109.31. *I have set the Lord alwayes before me, because he is at my right hand, I shall not be moved.*

Vid. 1 Chron. 6.30.

עמד

לימין Psal.16.10.

Thirdly, they are said to stand at the right hand, that obtaine the next degree of honour with him at whose hand they are said to stand. *Psal.*45. 9. *Upon thy right hand did stand the Queen in gold of Ophyr.*

כיצד ל

For the second, Great Kings and Princes doe set them at their right hands, whom they specially love, favour, or honour; and whom they mind to advance to the chiefe degrees of power and authority under them, or to be as it were in their stead, and in office to represent their person; *The King rose up to meet Bathsheba, and bowed himselfe unto her, and sate down on his Throne, and caused a seat to be set for the Kings mother, and she sate on his right hand.* 1 *King.*2.19. *To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.* *Matth.*20.21,23. By Christs sitting at the right hand of his Father, is noted that great honour and glory, plenitude of power, and judiciarie office or dominion, which God the Father hath given unto his Sonne, after his manifestation in the flesh, in his Nativity; and justification by the Spirit, in his Resurrection: for then amongst other dignities, he was received up into glory. 1 *Tim.*3.10. It may be described, the highest and supreme degree

Ad dextram Dei sedere, est proximam post Deum potestatem habere. Verbum sedere Regni significat potestatem. Hieron. in Eph. cap.1.

gree of Christs exaltation, wherein he hath received of the Father, excellent glory, dignity, power and dominion, and is actually made the head of his Church; and Lord and Ruler of all things both in heaven and earth. *Who is gone into heaven, and is on the right hand of God, Angels, and authorities, and powers, being made subject unto him.* 1 *Pet.*3.22. *He hath set him on his own right hand in the heavenly places, farre above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be head over all things to the Church.* Eph. 1.20,21,22. *Thou hast put all things in subjection under him, he left nothing that is not yet put under him.* Heb.2.7,8,9. *Unto which of the Angels said he at any time, Sit on my right hand.* Heb. 1.13. which the Apostle expounds, *He must raigne till he hath put all enemies under his feet.* 1 *Cor.*15.25. By this sitting at the right hand of the Father, not the propriety of his humane nature; but the exceeding glorious state of his person is signified. *We have such an high Priest, Who is set on the right hand of the throne of the Majestie in the heavens.* Heb.8.1. *Set downe at the right hand of the throne of God.* Heb.12.2. His divine nature could not possibly receive any intrinsecall improvement or glory, all fulnesse of glory essentially belonging thereunto: but so farre forth as it was humbled for the administration of his office, so farre it was re-advanced. He emptied and humbled himselfe, not by emptying and putting off his divine glory, but by suffering it to be over-shadowed with the similitude of sinfull flesh, and to be humbled under the forme of a servant: and he is magnified at Gods right hand, as he doth manifest and shew forth his divine glory in his humane nature, which before was covered and shadowed therewith, as with a vaile. And how-ever we cannot say the Deity or divine nature was exalted in any other sense then by evident manifestation of it selfe in that man who was before despised, and accused as a blasphemer, for that he made himselfe equall with God, yet by reason of the communication of properties from one nature to another in the unity of one person, it is true that as God saved the world by his bloud, and the Prince of life was crucified, and the Lord lay in the Grave, so God was at the right hand of Majestie exalted again. The humane nature of Christ is most highly exalted, as he hath obtained a new eminencie and dignity over all

creatures, which in respect of his humane nature he never had before: he hath an ample and immediate claime to all that glory which might in the humane nature be conferred upon him. This glory, dignity, and dominion Christ received from his Father according to his eternall decree and Covenant. He sits at the right hand of his Father, and from his Father he received his power, authority and rule.

Dan.7.14. Matth.11.27. Joh.17.2.

Christ is a King both by the providence, and by the good will and immediate consecration of his Father. *The Father loveth the Sonne, and hath given all things into his hand. Ioh.3.35. He judgeth no man, but hath committed all judgement to his Sonne. Ioh.5.22.* that is, hath entrusted him with the actuall administration of that power in the Church, which originally belonged unto himselfe. He hath made him to be Lord and Christ, *Act.2.36.* and raised him up to sit on his throne, ver.30. *Him hath God exalted with his right hand, to be a Prince, and a Saviour, for to give repentance to Israel. Act 5.31. He hath ordained him to be a Judge of quick and dead, Act 10.42. He hath appointed him over his own house. Heb.3.2,6. He hath crowned him, and put all things in subjection under his feet. Heb.2.7,8. He hath highly exalted him, and given him a name above every name. Phil.2.9.* Therefore he calleth him my King, set up by him, upon his own holy hill, and that in the vertue of a solemne decree. *Psal.2.6,7.* Therefore to sit on the right hand of the Father doth not note glory and dominion properly divine, which doth belong to the Sonne as coessentiall and coeternall with his Father, and is his by nature: but glory and dominion next unto that which is essentially divine, which belongeth to Christ as Mediatour, and which is his not by nature, but by donation and unction from his Father, being made the Head of his Church, a Prince of Peace, and King of Righteousnesse. This glory and dominion was given unto Christ: and so was not that eternall glory, naturall and essentiall, which he had with his Father before the foundations of the world. This glory Christ had not before his ascension into heaven: but the other as it is naturall, so it was from everlasting. Saint *Paul* and *Peter* doe construe it by raigning immediately over every creature, till the Mysterie of our redemption shall be finished, 1 *Cor.*15.25. *Psal.*110.1. The setting Christ in the throne of Majestie, *Heb.*1.3. and 8.1. and 12.2. at the right hand of the throne of God, the making

Christs naturall Kingdome doth belong unto him as God coessentiall and coeternall with the Father. Christs dispensatory Kingdome is his by donation as Mediatour.

Matt.28.19. Rev.1.1. *Dedit autem hæc Iesu Christo, quatenus Mediatori, non ut coessentiali filio.* Joh.17.5. *Hæc ordinem magis docent, quo Deus cognitionem Ecclesiæ impertit, quam originem scientiæ respectu Filii.*

of

of him Christ and Lord, *Act.* 2. 35, 36. and 5. 31. It is not then the might of divine soveraignty over the creatures which is given unto him, for this doth so follow the nature of God, that it is necessary with every person that hath this nature. This the Son could not relinquish, this he cannot be taken unto, as which doth necessarily agree to him, as God blessed for evermore. What is it then? A right of executing immediately and in a manner appropriate to this person, the soveraigne dominion of God, over every creature. This soveraignty is given to the person of the Sonne both as God and man now ascended: as God, for it is a power which none that is a pure creature can take or execute: As man, because it is given him now ascended into heaven with his humane nature, and is to be executed by him as man; for his man-hood doth concurre as an instrument working with his God-head in the administration of it.

Si sessionem Christi non pro jure tantum regendæ ecclesiæ, sed pro ipso regnandi actu accipiamus, cooperatio illa, de qua agitur, pars ipsius sessionis rectè vocabitur. Mart. de person. Christ. p. 1187. Psal. 110. 1. Joh. 5. 27.

The meaning then of this phrase is not to be admitted to equality to the divine nature, for this Christ ever had as God, and could not but have: neither to be admitted into the divine blessednesse setledly to injoy it: for Christ as God ever had and could not but have that essentiall beatitude. Neither doth it import thus much, That the humane nature of Christ is elevated to this honour, that it may freely use the divine Attributes, omniscience, omnipresence, omnipotency, so as to become by them omniscient, omnipresent, omnipotent no lesse properly then the divine, though after a manner farre otherwise; the divine nature being thus by naturall necessity: the humane being thus by union with the divine, by gracious communication of these unto it, with liberty to use them for the perfecting of it selfe. So that according to this opinion, the humane nature of Christ is made omnipresent with the omnipresency of the divine nature, not as a thing subjectively inhering in it, but so really communicated with it, that it is made truly omnipresent by it, though the divine Attribute never goe forth of the nature of God, in which as the proper subject they grant it immoveably inherent. The ground of this errour is, that they suppose upon the union of the two natures in Christ a reall communication of divine Properties to follow, as that the humane nature is made truly omnipotent or omniscient; not by any confusion of Pro-

Neq; per ejusdem essentiæ communicationem, neq; per physicam aliquam transfusionem seu transitionem de subjecto in subjectum, sed per solam ejusdem personæ κοινωνίαν.

Non essendo, sed habendo, non οὐσία sed ἐξουσία, non per naturam, sed per gratiam; non in seipsa, sed persona τῷ λογῳ, &c.

Ursin. tom. 2. de lib Concord. cap. 8. p. 598. Inseparabilis unio non inducit coextensionem duarum in Christo naturarum: quippe quarum una finita est, altera infinita. Totum Christum sed non totum Christi est ubiq;.

Sicut caro habet immensitatem, i. arctè copulata est immenso verbo, non minùs verbum habet finitudinem, i. arctè unitum est carni finitæ. Martini de person. p. 637. Dici de aliquo requirit inesse: ergo si verè prædicatur de humana natura, verè etiam eidem inesse oportet, sive per naturam, sive per gratiam, sive ut in subjecto primario sive secundario.

perties, nor yet by any bare communion and concourse of it to the same effect, each nature working that which belongeth to it with communion of the other, but by a reall donation, by which the divine omnipotency doth so become the omnipotency of the humane nature, that it may work omnipotently with it, no lesse then the divine nature doth it selfe. But the union cannot cause the humane nature partake more in the Properties of the divine, then it causeth the divine partake in the Properties of the humane. Againe, if a true and reall communication did follow of divine attributes, it must needs be of all, as eternity and infiniteness, seeing these are the divine essence, which can no way be divided. Beside in the union of soul and body which is personall, the life of the soul is not communicated with the body, but an effect of it only. And to what end should created gifts serve, when now more noble Properties doe enter? Not to mention that infinite perfections cannot perfect finite natures, no more then reasonable perfections can make perfect unreasonable creatures. Finally, this opinion maketh the divine Properties become instrumentary faculties as it were to a finite nature.

Luke 24.51. Mark 16.19. Hebr.4.14. Act.1.11. 1 Pet.3.22.

The place where Christ sits at the right hand of his Father, in respect of his Humanity, is in heaven: because where that is, there it is also inwardly glorious in it selfe, and hath in it self, as in a subject, his power, and worketh by that power within the spheare of it finiteness, not severally from the word, but with it, and in it. He is at the right hand of God in the heavens, *Ephes.* 1.20. in the highest places, *Heb.* 1.3, 8. above, *Col.* 3.1. This his Soveraignty is a consequent following on his Ascension into Heaven. Look as Kings are crowned in the chiefe Cities of their Kingdomes, and keep their residence in their Palaces neere unto them: so it was decent that our Saviour should be crowned in this heavenly Jerusalem, and keep his residence as it were in his heavenly Mansion. There Christ sitteth at the right hand of God, where he appeareth for us, where he maketh intercession for us: But Christ appeareth for us in Heaven: *Heb.*9.24. and 8.4. and in Heaven he maketh request for us, and from Heaven we expect the Lord Jesus. *Phil.*3.21. God is infinite, Heaven is his

1 Thess.1.10. Isa.66.1.

throne,

throne, and the earth his footstoole: but the humanity of Christ is finite, and not every where present: Christ is ascended above these visible heavens, above them and without them, but he sitteth at the right hand of the Father in the highest heavens, above them, not without them. So the Cherubims were over the Arke of the Covenant, and yet they stayed upon the Arke, as the place. Heaven is one thing, heavenly glory another, as earth and earthly misery. *Heb.* 11.13. *Joh.* 14.2. But whilest we say, Christ is in heaven, his presence in earth, in the Church, in the midst of his enemies is not excluded. For the same Christ, who is man, is also God and every where. Christ in his body is in the heavenly and triumphant Church, absent from the earth: by his infinite Deity he is present together in the earthly militant and heavenly. But concerning his Body we may truly conclude, because he is in heaven, therfore it is not every where: for Christ cannot be said to be made every where in the heavens, without a contradiction, no more then to be made infinite within limited bounds of being. This being taken for granted, that heaven can signifie nothing but a place limited for the extent of it. Christ as God and man hath power of rule over all things, by the essence of his Deity he is every where; by the essence of his humanity now he is in heaven: but he ruleth every where by the ministeries of his domination. Where as man at the right hand of the Father, there he is said to be as man in respect of place: and if where he sits as ruling, there also he be in all places in his body, he is also in his body out of his body: then which nothing is more absurd. Christ is received into Heaven, and sitteth at the right hand of God, by a mediatory action, which he executeth according to both natures, the word working what pertaineth to the word, and the flesh what appertaineth to the flesh. Christ is Mediatour, as God and man: and glory hath redounded unto him as God and man: and living in this glory he ruleth and governeth his Church as God and man. He ascended into Heaven in his humanity: he sitteth at the right hand of God as Mediatour in respect

Ephes. 4.9,10. Heb. 9.5.

ὑπερέχω τῆς κιβωτοῦ. Exod. 25.21,22. Heb. עַל *Sept.* ἐπὶ ἐπιφέρω, *est id, quod* ἐπὶ ἐφανῶ *seu* ἐν ἐφανῷ, *in cœlo est.* Heb. 9. 23. Heb. 8.4. *Ita cœlum dicitur* ἡ κατοικία ἐπουράνιος. 2 Mac. 3. 39. Job 22.12. *Sept.* τὰ ὑψηλὰ, and 16.19. ἐν ὑψίστοις. Isai. 33.5. *Sept.* ἐν ἐφανοῖς ὑψηλοῖς. al. ὑψηλῶ. 1 Cor. 15.40. *corpora* ἐπουράνια. Ephes. 2.6. Ephes. 6.12. and 2.2. Joh. 3.11,12. *Ignat. Epist.* 11. Psal. 68.34. When a finite nature is in heaven, it is not in earth. Christ is not so *supra omnes cœlos, ut sit extra illos, & non in eis: extra terras tamen; quia mundum hunc reliquit. Eidem carni duplex ista contrarius existendi modus tribui non potest, sc. localis & illocalis, seu physicus & hyperphysicus.*

of both natures; he worketh together with the Ministers of the word by his divine and every where present efficacy.

The first thing implied by Christs sitting at the right hand of the Father, is the filling of his humane nature with supernaturall gifts of knowledge, power, &c. and whatsoever doth any way pertain to the administration of his office. God, his *God hath annointed him with the oyle of gladnesse above his fellowes.* In respect of us these gifts may be called infinite, but simply they are not, because they are things created, the effects and works of the holy Spirit, absolutely they are finite, comparatively infinite. *He received the Spirit above measure*, that is, the whole Spirit, all the gifts of the holy Spirit, in higher degree then any creatures, men or Angels, in full abundance. That is said to be done in measure which is done sparingly, moderately, in proportion: for he that gives bountifully or largely doth not measure or number what he giveth, but powreth out copiously, as we say, from the full heape or with both hands. And that which is plentifull, aboundant, full, is said to be above measure, not that simply and absolutely it is infinite, but in comparison. By that which is given, and not by measure, not that which is infinite, but that which is whole and entire is signified. *And of his fullnesse we all receive, grace for grace:* we so receive of his fulnesse, that his sufficiency is no whit diminished: our want is filled by him, but his fulnesse is not emptied by us. The Sunne is not greater, if it be beheld of many, not the lesse, if of fewer: the same is true of the righteousnesse of Christ imputed. The Sunne doth not decay by motion; an Angell is not wearied with the service of God; Christ man is not wearied with the care of the Church, nor his store and plenty wasted with that which he doth every day impart unto his Church, not as a materiall beginning, but as an efficient. In himselfe Christ shall ever have sufficiency, and in respect of us perpetually redundance. But the same wisdome and holinesse, which Christ hath in himself he doth not infuse into us, but he doth worke in us by his efficacie, wisdome and holinesse answerable or proportionable in a sort. With such gifts we are adorned as our head, but not with so great. Christ is the annointed, and doth annoint us: but we are only annointed, the redeemers of others we are not. The fountaine of grace is in Christ alone; the streame flowes to the faithfull: but the streame is from the same fountaine, though lesse then it. Christ is

Psal 45.7. Heb.1.9.

Joh.3.34. Isa.11.2. *Mensura est divisio quædam donorum: at in Christo plenissima copia & ubertas.* Ephes.4.7. Rom.12.3. 1 Cor.12.8,11. So ἀμέτρητος πνεῦμα. *Labor immensus.* Ov. & ἀμέτρητον πένθος, *dolor immensus Senecæ dicuntur.* Joh.1.16. *Non deplendo aliquid ex ipsius neq; immensitate neq; dimensione, sed implendo nostrã indigentiam ab ipso.*

Numb. 11 25.

2 Pet.1.4.

is annointed above his fellowes. The things here compared are Christ and his fellowes, and the meane wherein they are compared is the annointing: for which the Lord is called Christ, and we Christians: together annointed, not together annointing. We are like to Christ, and shall be liker unto him, but equall in dignity we are not, nor never shall be. Concerning his office Christ hath no fellow, he alone is Mediatour: as concerning his person, there is none in heaven or earth, who dares to boast that he is the fellow of Christ: But according to his humane nature, the faithfull are his fellows, whom he doth acknowledge for brethren. Our union with Christ, and the union of the humane nature with the Word differ in kind and in very deed: but both these are freely effected of God, and the one is like to the other, although the one doe farre excell the other. Christ is annointed as our head with most abundant grace: we as his members in degree convenient for us.

Gal.4.6. Psal.45.7. מחברך Chald. *Plus seu amplius præ consortibus. Vulg. præ participibus. Sept.* παρὰ τοὺς μετόχους. *Sym.* ἑταίρους. *Vox Gr & Heb sig. participationem quamcunq; rei alicujus pluribus communis.* Heb.7.13.&2.14. 1 Cor.10.21. Heb.5.13. 1 Cor.9.12.

The fulnesse of grace is of two sorts: First, in respect of the grace it selfe: And secondly, in respect of him that hath it. The fulnesse of grace in respect of grace it selfe, is then, when one attaineth to the highest and uttermost of grace, both *quoad essentiam & virtutem, intensivè & extensivè*: in the essence and vertue of it intensively and extensively, that is, when he hath it as farre forth as it may be had, and to all effects and purposes whereunto grace doth or can extend it selfe; as he is said to have life perfectly, or the fulnesse of life, that hath it, not only in the essence, but according to all the operations and acts of life, sensitive, intellectuall, rationall, spirituall and naturall. This kind of fulnesse of grace is proper to Christ only. The fulnesse of grace in respect of the subject or him that hath it, is then, when one hath grace fully and perfectly according to his estate and condition, both intensively to the uttermost bound that God hath prefixed to them of such a condition, and extensively in the vertue of it, in that it extendeth to the doing and performing of all those things that may any way pertaine to the condition, office, or estate of such as are of his place and ranke. Or we may say, there is a fulnesse according to measure, the fulnesse of a measure or vessell, a fullnesse for themselves only, a fulnesse of activity, courage and resolution: and so *John* the Baptist, *Steven* and others are said to be *full of the holy Ghost*, of wisdome and understanding. But fulnesse without

Tho.Sum.Theo. par.3.qu.7. Art.9.

Luk.1.15.&7.55. Act.6.3. 1 King.7.14.

measure,

measure, like the fulneſſe of light in the Sun, or water in the ſea, which hath an unſearchable ſufficiency and redundancy for the whole Church, is proper to Chriſt alone. So that as he was furniſhed with all ſpirituall endowments of wiſdome, judgement, power, love, holineſſe, for the diſpenſation of his own office: So from his fulnes did there run over a ſhare and portion of all his graces unto his Church.

Eph. 4. 8. Iſa. 11. 2 & 61. 1.

Col. 2. 7. Chriſt as man knows God more fully then all the creatures, though not ſo fully as God is knowne of himſelfe. But the Apoſtle ſpeaketh not of the man-hood of Chriſt only, but of his whole perſon; nor of his man-hood as in the time of his humiliation, but of Chriſt now glorified. In every age Chriſt had actually given him all ſuch gifts as might fully ſtand with the myſterie of his humiliation. Luk. 2. 52.

Certaine it is our Saviour from the very time that he tooke our nature was perfectly ſanctified, and received the Spirit above meaſure: but the perſonall union did not endow the humane nature with the reall titles of the divine; otherwiſe Chriſts ſtrength as man ſhould have been infinite from the wombe: and his body ſhould have been every where. And it would be leſſe unreaſonable to ſay, that his body is at this day infinite, and his humane nature every where, then that his wiſdome or knowledge as man, ſhould have been infinite, or as great whilſt he was in the wombe as now it is. If the divine nature did not communicate his infinity to the humane, nor make the Son of God ſo compleate a man for ſtrength or ability of body from the wombe, as at thirty yeares he was, what reaſon have we to imagine, that our bleſſed Lord and Saviour did not as truly grow in wiſdome and knowledge, as he did in ſtrength and ſtature of body. Simple neſcience can be no ſin in any child, nor in any man, unleſſe it be of thoſe things which he is bound to know: but proficiency in wiſdome and knowledge is to the Sons of men a praiſe-worthy perfection: which muſt not be denied unto our Lord and Saviour in his infancy or his youth, no more then he is to be robbed of any royall attributes now he is made King. That he was without all ſtaine of ſin, the moſt holy Sanctuary of the moſt holy and bleſſed God, is ſtedfaſtly to be believed. But that he had the ſame meaſure of knowledge at his circumciſion which he had and gave proofe off when his Parents found him in the Temple, or at his Baptiſme, as ſince his reſurrection and aſcenſion he hath, this the Scripture teſtifieth not. As man he was ignorant of the day of judgement, which now in heaven he knowes, as all other things pertaining to his office. How-

Tam fuit corpus unitum Deitati quam anima. Heb. 5. 8. *Obedientiam didicit ex iis quæ paſſus eſt, quam ſc. res ardua & gravis ſit, in tam acerba & ignominioſa morte ſuffirendo Deo parere.* Mark 13. 32. Matt. 24. 19.

ever

ever therefore our Saviour had the habit of all knowledge from the beginning, yet he had not the act and use of it. That which some answer, that Christ by infused knowledge knew all things, and after attained another kind of knowledge, which they call acquisite is not so fit, because knowledge acquired and infused of the same things is of the same nature and condition, and two formes or qualities of one kind cannot be in the same subject.

See *Maldonat. in* Luk. 2 40. *Quod voluntatem concernit, omnes virtutes tale incrementum in ea acceperunt, quale in creaturam cadere potest* Jun. *Thes. Theolog.* 29.

The second thing implied in Christs sitting at the right hand of the Father is to be admitted into divine blessednesse, setledly to enjoy it. Christ as God ever had, and could not but have that essentiall beatitude: and that blessednesse which he receiveth as man is not to have end. The good that is in an intellectuall nature is of two sorts: the one of vertue, the other of sweet, joyfull and pleasing delight: And though both these concurre sometimes, as in the fruition of God in heaven, wherein the perfection of vertue, and fulnesse of joy and delight doe meet together: yea and though every thing that is vertuous be delightfull, yet it is not so much the height of vertue, as of delight, that is judged happinesse. Now our Saviour Christ was joyned to God by the affection of vertue or justice, and could not be devided or separated from him, no not for a moment, because he could not but love him, feare him, trust in him; but by the affection that seeketh pleasing content in enjoying those ineffable delights and pleasures that are found in God our Saviour as man might, and was for a time divided from God. Moreover our Saviour Christ in his life time here on earth, so restrained and kept within the closet of his secret Spirit, the happinesse that he enjoyed in seeing God, that it should not spread farther, nor communicate it selfe to the inferiour faculties of his soule, or impart the brightnesse of it to the body, but it was subject to misery and passion. The godly in this life doe tast not only some hope of heavenly life, but the first fruits of this heavenly joy. The Church and every Saint is heaven: the soule of the righteous is heaven. Our Saviour was both viator and comprehentor, blessed in this life, with that blessednesse, which is not to be had but in heaven: but now our Saviour advanced on the right hand

Vt mori corpus Christi potuit, & tamen tum unionem, tum effectus quosdam Deitatis participare: Ita & mori mortem suam & derelinqui anima potuit, & tamen unione sua, & hujus unionis effectu frui. Can loc. com. lib. 12. cap. 13. Maldonat in Mat. 26. Isa 53.4. Joh. 4 6. Heb. 4.15. Joh. 14. 23. Prov. 15.15. *Chamier. tom. 2. lib 5. cap 20. Nullus comprehensor est obnoxius ullis calamitatibus.*

of God, is admitted into that incomprehensible, glorious, setled blessednesse, never to suffer the least ecclipse for one moment, which doth communicate it selfe to all powers of soule and body, that it is and shall remaine for ever incorruptible, impatible, immortall, encreased with strength and nimblenesse, shining with brightnesse and glory celestiall and divine.

Cham panst. tom. 2. lib 4. cap 4 and 5. Mat. 17.2. 1 Pet 1.11. Heb. 12.2. Phil. 3.21. Verè contristari, dolere, & pati non potest, cui divina beatitudo & impassibilitas verè & realiter communicata fuit. Ursin. Tom. 2. confess. de person. Christ. pag. 407.

Thirdly, our Saviour Christ as man is taken to have prerogative before every other creature. For this phrase of setting at his right hand, noteth the preheminence of him, as next to God himselfe: that looke as one made a King, hath a dignity above all persons named in his Kingdome, Dukes, Earles, Lords: So our Saviour taken up as man to this kingly dignity, must needs be in preheminence before them. It is no wonder, for this nature essentially appertaineth to that person, which made all these things, visible and invisible. Againe, every person, the nearer he is in conjunction of bloud to an earthly King, the more he hath prerogative above others, more dis-joyned: so this created nature, seeing it is made one personally with God, by how much it is more nearely united, by so much it is fit that it should have prerogative before others. Not to speake, that being heire of all things, it is meet that he should be before all, who are but parts of his inheritance, and having more excellent endowments, I meane created gifts than any other, it is meet he should have the first place before all other. Christ is set farre above all principality, and power, and might, and domination: which words are commonly understood of the Angels, but the two first words may fitly be interpreted as names of excellency found in this present world. For principalities and powers when they are put for angelical natures, they are not termed so simply, but with an addition to the place; but these words put for humane excellencies, we reade them simply, without any thing added. And this distribution of power named in this world, and in that to come, respecteth something in this enumeration fore-named, the former these two first named, the latter the couple following.

Col. 1.16 Joh. 1.3. Heb. 1.2, 3. Revel. 4 ult.

Ephes. 1.20. ἀρχαὶ, principatus dicuntur. Rom. 8.38. Luk. 12 11. Significat etiam turmas. 1 Sam. 17.11. Eph 3.10 Sept. Job 1.17. and 6.11. Sept. ἀρχαὶς, Αγγελοι ἀλ κεφαλὰς Tit. 3 1. Col. 1. 16. Drus. præter. in Rom. 8.38. Deod ibid.

Fourthly,

Fourthly, Christ not only as God, but as man hath power above every creature: As Mediatour he hath received a power imperiall over every creature: which is apparant in this, that the Apostle saith, Christ is so placed above all, that all are subject under his feet. *To me is given all power in Heaven and earth:* that is, power whereunto every creature is subject. He speaketh of it as done, because it was immediatly to be performed. This person as God, receiving by voluntary dispensation this honour from the Father, that he should in an immediate and appropriate manner execute government over all creatures in heaven and earth; the same person as man participating in this Kingly divine authority, so farre that he should instrumentally concurre in executing all that judgement which Christ according to his divine nature did principally effect. Though the Father and the Spirit have a right and soveraignty over the creature, yet they doe not immediatly execute this in such manner as the Sonne doth, who hath received a right of executing immediatly and in a manner appropriat to his person, the soveraigne dominion of God over every creature. The Sonne by voluntary dispensation sent by the Father, did emptie himselfe of exercising and shewing forth his right and dominion over every creature: and the Father by voluntary dispensation doth resigne to the Sonne the immediate execution of all power over every creature, till that time that all things be subdued under him. This the Scripture doth lay downe, as in regard of earthly powers they are subject; for he is ruler of the Kings of the earth. He hath this royall state written on his thigh, as it were King of Kings, Lord of Lords, *Rev.19.16.* That he hath power over the Angells is plaine, both by the reverence they doe him, and their obedience towards him. Every knee boweth unto him, the evill Angells yeeld signes of subjection, either deceitfully to wrong ends, or by force compelled, though their state is such they cannot doe it religiously as the other. And if Christ have power to send forth, dispose of, and imploy the Angells, he hath power to take account how that he setteth them about is discharged. The evill Angells could not enter the Swine without his leave, and they are subject to his judgement: when the Saints shall judge the Angells, what power hath Christ himselfe this way? And as for the excellencies on earth, they all receive their power from Christ, and are at his dispose: yea the Apostle saith, He is crowned

Heb.1.2.

Ephes.1.21. Heb. 2.8,9. Matth.28.19. *Duplex est Christi dominium. 1. Essentiale, quod ab æterno habet commune cum Patre. 2. Vicarium seu Mediatorium quod habet a Patre, in cujus locum quasi succedit. Camer. in* Heb. 1.2.

Rev. 1.5.

Heb. 1, 4,6. Col. 2.10.

Heb. 2. 7, 8. Joh. 17. 2. Camer. in Heb. 7, 8. Par. Ibid. Antithesis est inter Christi statum sedentis ad dextram Patris, & expientis in cruce peccata nostra.

ned with glory and honour, and all things are put under his feet: The Apostle speakes of that dominion which Christ received over all the creatures of God, none excepted: but if all things be subjected to the feet of Christ, is not the humane nature every where? No: for the phrase in Scripture is not to be understood of subjection locall or corporall, but imperiall; sc. that the man Christ is King of heaven and earth, having all things subjected to his command. This power and glory which Christ as man received is not infinite simply, for then it should be the deity it selfe, which he should not have had in the state of humiliation: but the deity he had before, not by habituall infusion, but by personall union. And if Christ by vertue of the hypostaticall union had received all fulnesse of the God-head, that is, all divine Properties, as some interpret it, it is not possible he should have received greater or more ample glory: for greater then that which is infinite cannot be bestowed. But the Scripture speaketh expressely, that Christ as man was truly and really glorified, or that he obtained that glory and Majesty which before he had not, sc. as man. And if the humane nature be infinite or eternall of necessity the Incarnation of Christ, and sitting at the right hand of the Father must be really the same, if they be not abolished, and the humane nature made equall unto, if not the same with the divine.

The right hand of God absolutely considered must not so be interpreted, as if it was all one with the phrase of sitting at the right hand of God. For by the right hand of God is signified his power, wisedome, protection, providence, &c. but by the other, the exaltation of Christ, and communication of Majesty and rule, which he may exercise and shew forth every where, without the omnipresence of his humane nature. Neither are we to imagine that Christ hath all things or places or times so subjected to himselfe, that he doth forth-with change their natures by this subjection, much lesse that he doth make them to be and not to be at the same time; as to make all places to be one indivisible title, or all times to be one point: for so it should be divisible and indivisible, the same and not the same together.

Col. 1. 19. & 2. 9. Vorst. Deo placuerit in Christo (i.) per Christum, inhabitare totam plenitudinem, he totam ecclesiam.

It is objected, that the fulnesse of the God-head dwelleth bodily in Christ, that is, the whole essence, Majesty and glory of God dwelleth in the humane nature. And we are to conceive the person there spoken of, sc. the beloved Sonne as man, as incarnate.

The

The reason is, because the second person in Trinity, the Sonne of God absolutely considered, hath all fulnesse, not by voluntary dispensation, but by naturall necessity, in as much as the eternall Father never was, nor could be without his eternall Sonne, God with himselfe. In Christ his person there is a threefold fulnesse: the first fundamentall, sc. the fulnesse of the divine nature, which doth personally dwell with that man-hood in Christ, whence it comes to passe, that this man is truly called God, that is, the man-hood taken into fellowship of the selfe perfect and eternall person of the Sonne of God, so that it is become as a part of his person. The second is the fulnesse of office, to which even Christ man is called. For in regard of his humane nature now united to the second person, he is man called to be the Christ of God, that is, annointed our Prophet, Priest and King. The third the fulnesse of created or habituall graces, wherewith the soule of Christ is filled, which are not divine properties, (for no created gift can be a Propertie divine) but effects which the God-head worketh distinct from it, as the soule giveth life to the body. Now for the dwelling of all fulnesse in Christ man, the latter two are in him subjectively: the former, that as the God-head doth dwell in Christ man, not as in the Saints by relation of love and communion of the effects of it in grace; nor as in the glorified Saints in regard of aboundant love manifested in the gift of glory; nor any such simple cohabitation: but it dwelleth in the manhood as with a nature which is taken to unity of person in the Sonne of God, and so is through grace become of the substance of the second person. So that Christ as man hath the second person of Trinity, God with the Father and Spirit dwelling personally in it: so that this man-hood is essentially and substantially coupled with the deity in unity of one selfe-perfect and eternall person. Christ man is fitly called God, and therefore in Christ man the God-head is said to dwell properly: but Christ his humane nature may not be said to be God, and therefore the God-head is not so fitly said to dwell in the humane nature as in the person denominated after it, that is, in Christ man

Tota Dei plenitudo est universa Dei voluntas & Majestas, quatenus à nobis cognosci & potest & debet. Id. Ursin. Vbi supra Pag. 601. Omnis plenitudo Deitatis inhabitat in Christo homine, non sicut in alijs sanctis, gratia tantum in habitationis seu assistentiæ, nec reali communicatione seu confirmatione, sed reali unione cum humanitate; sic ut unitæ sint duæ naturæ inseperabiliter & personaliter. 2 Cor. 5. 16.

It will be said, if Christ rule in the midst of his enemies, then it must follow that he is every where present.

But that is spoken of the person, and not of the man-hood alone, and what is said of the person doth not necessarily belong to both Psal. 110. 2.

natures. And Christs dominion over all things doth not require his corporall presence with all things. According to his divine nature, he is every where present according to the effects of his providence, wisdom, power, grace, &c. according to his humane nature he is essentially in heaven, and now only in heaven, but his dominion is over all things: which doth not denote soveraignty, power or omnipresence essentially divine, but glory and Majesty next to divine, as was said before.

Joh. 8. 58. Christ in respect of his divine nature is every where present without addition: and by the spirituall and effectuall presence of his body, he entreth the soules, and strengtheneth the hearts of all the faithfull, by the power of his grace and truth of his promise, Ephes. 1. 22. Col. 2 10. 1 Cor. 11. 3. Christ is the first-borne. Col. 1. 18. Heb. 1. 2, 4. and heire of all things. 2 Cor. 4. 5.

The fift thing implied in Christs sitting at the right-hand of the Father is, that in speciall he is the head of his Church. The word Head is used sometime for one who in any kind is before or above other: and in this large sence, Christ is the Head of the Angels, that is, their ruler or governour, one that is above them; man is the Head of the woman, Christ of man, God of Christ. But here it signifieth that Christ is so over his Church, that he is in a more neare and communicative sort conjoyned with it, as the head is with the body and members. Looke as the King hath a more intimate and aimiable superiority over his Queen than over any other subjects, so it is here in Christ our King, whose dominion towards his Church, who is his Spouse and Queen, is more aimiably tempered and nearly affected, then is his government over any other. Christ hath taken the selfe same holy and spirituall nature with his Church, standing as well of that which is outward and sensitive, as of that which is inward and intellectuall. The faithfull are united to him here by knowledge of faith and love, such as Christ himselfe by his Spirit begetteth in them, as hereafter by glorious light and love. He doth communicate unto them that whole life of grace and glory, which they have or shall receive; direct and move them outwardly by his signifying will, and inwardly by sending his Spirit, which moveth with efficacy to that which he sheweth; and followeth them with aides inward and outward, least their faith should be prevailed against. Though betwixt the faithfull and Christs naturall body there be a bodily distance, yet the Spirit which commeth from Christ doth so joyne them with him, that nothing commeth twixt him and them. The same life

of

of grace for kind, which is in Christ, is in every faithfull soule, as fire kindled & fire kindling is of the same nature. And Christ having fulnesse of grace and glory for all his, he cannot be but most ready to communicate with them every thing for their good. Christ is the Head of his Church, both as God and man our Mediatour. For did not the divine nature, which is the fountaine of all life naturall and supernaturall dwell with this man or humane nature, we could not be enlightned or quickned by it. *He that eateth my flesh* (saith Christ) *hath life in him*; not that this nature of it selfe can doe these things, but because the Deity dwelleth with it, and by it as by an instrument joyned personally with it, doth properly and efficiently worke these things. The omnipotent power of creating spirituall graces is not in the humane nature, nor the omnipotent actions which doth produce them, doe or can proceed from the humane nature: but they are in God only, and from God in and with the humane nature, working to the same effects, according to its property. Christs humane nature hath both understanding and will whereby he worketh, and is an internall instrument united within the person of God the Son, as a part of his person in a sort, yea more neerly: but these divine works, which Christ the Mediatour worketh, the chiefe vertue and action, which properly effecteth them is in God, not communicated really with the other nature, though it doth worke them in this humane nature with it, yea and by it, as a most nearly conjoyned instrument, which within the person of God the Son hath his proper actions concurring in an inferiour degree of efficiency to that which the divine nature properly and principally worketh. God worketh graces, Christ man worketh the same: the divine nature createth them and infuseth them into this or that man, through Christ man being as a common conceptacle or conduit-pipe. The humane nature worketh them not by powerfull creating them, but by taking away sin and the cause, that so way might be made for this promised Spirit; by interceding Mediator-like for them; and by willing the going of such graces from him, as who is with God the Son but one worker, though a distinct principle of working, that is, though distinct in nature, yet the same person. He therefore worketh them as his own workes, from his owne power: for Gods power is by unity of person made his, the divine power not being without him, as the power of another person then he is but

Caro Christi nos vivificare dicitur, quatenus pro mundi vita data est, & fide à nobis manducatur: hoc est, per modum meritissimul & ejusmodi efficaciæ, quæ Mediatoris personæ propriè conveniat.

Regnat ubiq; Deus & homo, divina & humana voluntate ac nutu.

Filius vivit propter Patrem. Joh 6. 57.

Filius à Patre habet æternam & increatam vitam; ut homo quoq; ab eodem beatam creatam vitam habet: ut Mediator vitam beatam nobis carnis suæ traditione in mortem acquisivit, & divina sua virtute in nobis effecit. Gal. 3. 14. See *Field* of the Church. lib 5. cap. 16. *Sobin. art. 3. de person. Christ.*

p. 316. *Petimus ut Christus nobis velit dare spiritum, idq; tam humana quam divina sua voluntate; & tamen non petimus ut secundum humanam naturam ab ipso procedat in corda nostra Sp S. seu ut humana per ipsum operetur, nam etiam processio Sp.S. & operatio per ipsum est proprium Dei talis opus: alterum ad intra, alterum ad extra: sed ut etiam humana voluntate velit hanc operationem Deitatis suæ in nobis.*

but being personally with him. And those things which his humane nature worketh, which are wrought after his humane nature, the workes not of an humane, but a divine person: for though the nature, according to which they are wrought, be humane, yet the person working is the person of the Sonne of God. Hence it is that Christ-man doth give graces *authoritivè & effectivè*, yea according to humane action doth effect them in the highest degree that an instrumentall operation can effect any thing.

St *Paul* gives graces by laying on of hands with prayer, *ministerialiter*, not as his worke, but as intreating it from God in Christ, and signifying what God doth in Christ; not from any power any way within his person, but the power of another; not as conjoyned with God, as the body with the soule, but as an instrument with God. Christ the Head of his Church is over all, to whom all things are subject. He who must be a saving head to us, there is great need he should be over all. Could he not bind that strong one, and cause him re-deliver his possession, how should we ever be set at liberty? Could he not dissolve the worke of Satan, swallow up death, create life and quickning in us, our case were lamentable?

The sixt thing implied is, That Christ God and man is the object of divine odoration. Let all the Angels of heaven worship him. *All knees shall bow unto him. All shall honour the Sonne, as they honour the Father. Yee believe in God, believe also in me,* saith our Saviour. *In him shall the Gentiles trust.* So *Steven* called upon the Lord Jesus saying, *Lord Jesus receive my spirit.* And the Apostles in the entrance of their Epistles desire grace and peace from God the Father, and from our Lord Jesus Christ, not the Lord of Jesus Christ, as some Heretikes would corrupt the text: and so in the shutting up of their Epistles; *The grace of our Lord Jesus Christ*, 1 *Cor.*15.23. *Gal.*6.18. 2 *Cor.*13.13. *Phil.*4.23. 1 *Thess.*5.28. 2 *Thess.*3.18. *Philem.v.*25. 2 *Tim.*4.22.

Heb.1.6. Psal.97. Phil.2.10. Rom.14.11. Isa.45.23. Joh.5.22. Psal.2.12. Joh.3.15,16,17 18,36. Joh.6.29 & 12.36. Joh.14.1. Rom.15.12. Mat.12.21. Act 7.59,60. 2 Joh.3. Rev.1.4,5. Ro.1.7. Syr.1 Co.1.3. 2 Co.1,2. Gal.1.3. Ephes.1.2. 2 Tim.1.2.

But some object that if adoration be due to Christ God and man, then it will follow, that the humane nature is omniscient and almighty: which followeth not, because that which is spoken of the concrete or whole person, is restrained to the one nature, which should not be. The person adored or called upon is man, but the humanity it selfe only or solely, or in it selfe properly taken

ken, is not the proper subject or object of that worship. Albeit we may and should adore the man Christ with divine worship, yet may we not adore his man-hood, or his flesh and bloud. Because though the man Christ be God, yet his man-hood is not God, and by consequence not to be worshipped with that worship which is properly and essentially divine. Againe, if adoration agree to the humanity of Christ, then may his humanity helpe and save us. But the humanity of Christ cannot helpe and save us: because *omnis actio est suppositi*, whereas the humane nature of Christ is not *suppositum*. None of those who defend the adoring of the humanity of Christ with divine worship, doe well and warrantably expresse their opinion.

First, Some of the Schoole-men have found none other respect wherefore the man-hood of Christ can be said to be adored, except this, that the flesh of Christ is adored by him who adoreth the word incarnate, even as the Kings cloathes are adored by him who adoreth the King. And thus they make the flesh of Christ to be adored only by accident. *Ego vero* (saith the Arch-bishop of Spalato) *non puto à quoquam Regis vestimenta, quibus est indutus, adorari.* And why doth he that worshippeth the King, worship his cloathes more then any other thing that is about him, or beside him, perhaps a Hawke upon his hand? *&c.* There is no more but the Kings owne person set by the worshipper to have any state in the worship, and therefore no more worshipped by him. Others devise another respect wherefore the man-hood of Christ may be said to be worshipped, namely, that as the divine worship agrees only to the God-head, and not *personis præcisè sumptis, i. sub ratione formali constitutiva personarum quæ est relatio*, but only as these relations *identificantur* with the essence of the God-head: so the man-hood of Christ is to be adored, *Non per se præcisè, sed prout suppositatur à Deo.* But if by *suppositatur* they meane (as they must meane) that the man-hood is assumed into the unity of the person of the Sonne of God (for otherwise if they meane, that the man-hood is made a person, they are Nestorians) that which they say cannot warrant the worshipping of the man-hood with divine worship: because the man-hood, even after this assumption and hypostaticall union, is still for all that a creature, and a distinct nature from the God-head, so that it cannot yet be said to be worshipped with divine worship.

Aquin. 3. q. 25. Art. 2.

De Rep. Eccl. lib. 7. cap. 12. §. 43.

Fr. S. Clara Expos. art confess. Anglic. art. 28.

Of the Church *lib.5.cap.15.*

Dr *Field* layeth out a third way: for whiles he admitteth the phrase of the Lutherans, who say not only concretively, that the man Christ is omnipotent, but the humanity also: he thus distinguisheth; when we speake, saith he, of the humanity of Christ, sometimes we understand only that humane created essence of a man that was in him, sometimes all that that is implied in the being of a man, as well subsistence as essence. But this distinction is as if a man should say, sometimes by blackneſſe I understand blackneſſe, and sometimes the subject wherein it is together with the blackneſſe it selfe. An abstract is no more an abstract if it have a subsistence. It is the tenet of the Schoole, that though in God the concrete and the abstract differ not, because *Deus & Deitas* are the same, yet in creatures (whereof the man-hood of Christ is one) they are really different. For the concrete signifieth something compleat subsisting, but the abstract (such as humanity) signifieth something not as subsisting, but as that whereby something is. Wherefore when some say, the flesh of Christ is to be adored, the speech is not proper, but figurative: because properly the flesh, *secundum se*, is not adored, because it is a creature, but God manifested in the flesh. But here it is to be noted, that the Scripture speaketh of worship which is graciously communicated of the Father to Christ as Mediatour, and not simply of that which is given unto him as the only begotten Sonne of God. As God hath exalted him, so he hath graciously communicated this honour and dignity of worship unto him as God and man. The adoration of Christ may be considered two wayes: either as it doth respect the essentiall properties of the God-head alone, or the properties of both natures and the office of Christ. If it respect the properties of the God-head alone, adoration is predicated of the person denominated from either, or both natures, and is understood to be true of that person according to the divine nature, as the essential properties themselves are understood to be true of that person according to the divine nature. But if adoration respect the properties of both natures, and the office of Christ, it is spoken of the person according to both natures, and is understood to be true, but the difference of both natures being kept. For we aske blessings of Christ God and man, in performing whereof, we desire and understand that he doe what is proper to the Deity according to the Divine, and proper to the humanity according to the humane nature.

Aqu.3.qu.13. art.1.

Polan.Syntag. lib.6.cap 16.

Phil.2.9. Joh.5.26.

Chemnit. harm. cap.46.

Solmius.art.3. de person.Christ. pag.316.

ture. For as the office, so adoration respecting the office, doth not take away the difference of natures, that is, doth not confound or equall the natures, or the properties of the natures. So we crave of God, that he would intercede for us, which he doth according to both natures, because Intercession is the office of the whole person: which parts in this office he performes one way according to his Deity, another according to his humanity, and so of the rest.

Chap. IIII.

How Christ doth bring his people into Covenant, or fellowship with himselfe.

Christ being appointed of the Father the King and Head of his Church, and after a most excellent manner thereunto annointed and advanced of the Father, and having subjects given unto him, it cannot be but he must have his Kingdome and subjects. He is a King as in personall right, so in act: He hath his Kingdome and territories wherein he exerciseth his regall power. He is a King as to punish enemies, so to feed and governe his people, which are given unto him to be made obedient unto his Scepter. Joh. 17.6.

The way whereby Christ enters upon his kingdome, is ever by Conquest. For though the soules of the Elect are his, given by free donation, purchased with a great price, yet his enemies have the first possession, which must be cast out by strong hand; and his people themselves by nature rebellious, unwise, disobedient, untill they be subdued and brought into subjection. High imaginations must be abated, and proud rebellious lusts battered and beaten downe, before Christ come to rule and reigne in the soule. The conversion of the nations to the faith of Christ is made by an holy warre, destruction, and desolation; wherein the King of kings fighteth against, subdueth, and bringeth under the disobedient, which formerly did rise up against him. But this wasting or desolation is not the losse of temporall life, or spoiling of corporall goods, Psal. 68.18. Rom. 8.7,8,10. Joh. 3.5,6. As for the works of the Spirit, the fruits of faith, &c. if he have any at all in him, they proceed only of the holy Ghost. *Hom. 2. part* for Whitf.

goods, or any outward desolation which is seen with the eyes, or heard with the eares; but a most happy desolation, whereby pride and haughtinesse of minde is depressed, and the minde lifted up to things above; the power of the flesh is quelled, and the Spirit doth gather strength; the edge of vices is dulled, and all kinde of vertue doth bud and blossome: and where the flesh did rule, the Spirit doth rule.

But what then, doth Christ compell men to subject themselves unto him? In no sort, but of unwilling he makes them willing, totally or throughly willing. The people of Christ are free and voluntary, who offer themselves willingly unto the Lord, and yeeld themselves unto his service. Therefore they are said to come unto Christ, to runne unto him, to serve him with a perfect heart, and a willing minde.

Psal.110.2. Exod.35.21. 2 Chro.30.8. Joh.6.45. Isai.55.5. 1 Chron.28.9.

Men are gathered into the Kingdome of Christ by effectuall holy vocation, whereby Christ doth not only invite them by his Word to repent and beleeve, but by his Spirit doth assuredly bring them unto himself, or unto the participation of the Covenant of mercy. Vocation according to the purpose of God is free, not depending upon any precedent condition on our part required, or whereby we are fitted or prepared to receive grace offered, nor upon the good use of any naturall gift vouchsafed. Justification is of grace by faith in Christ, and so is Salvation: but Vocation is of free grace without any condition at all. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, who of his rich mercy quickneth them that are dead in sinne, and saith, *Behold me*, to them that inquire not after him; and hideth the great things of the Gospell from the wise and prudent, but revealeth them unto babes, according to that good pleasure of his will. Thus *Abraham* was called, when he served other gods: and *Paul*, when he breathed out threatnings against the Saints: and *Matthew*, when he sate at the receipt of custome.

2 Tim.1.9. Rom.8.28, Rom.9.16. Eph.2.4,5. Isai.65.1,2. Mat.11.25,26. Josh.24.2. Act.9.6. Matt.9.9.

The persons called into fellowship with Christ, are all and only they that are given unto him of the Father. To these Christ revealeth the Father; these open unto Christ, and he commeth unto them: for them he hath laid downe his life; they shall heare his voyce; for them he hath prayed that they might beleeve through the Word, and unto them he will give eternall life.

Mat.11.27. Rev.3.20. Joh.10.11,15, 16. Joh.17.9,20. Joh.10.28. and 17.2.

The

The Subjects called in the Kingdome of grace, or under the new Covenant, are Jewes and Gentiles, both neere and farre off, but specially the Gentiles, when the Jewes were broken off for a time. *Many shall come from the East and West, and shall sit down With Abraham, and Isaac, and Jacob in the Kingdome of Heaven, and the children of the Kingdome shall be cast out into utter darknesse. The promise is made to you, and to your children, and to all that are afarre off, even as many as the Lord your God shall call. To all that are afarre off*, that is, to the Gentiles, at that time removed from the Covenant, but in time to be brought back, or gathered to Christs fold. *The time of ignorance God regarded not*, or was highly displeased with, *but now he admonisheth all men every Where to repent. Be it knowne therefore unto you, that this Salvation of God is sent to the Gentiles.* Christ therefore is said to be *the light of the Gentiles*, that he should be the Salvation unto the end of the world. In this sense is that of the Apostle to be understood, *Who Will that all men shall be saved, and come unto the knowledge of the truth: for there is one God, and one Mediatour betwixt God and man, the man Christ Jesus. Thou hast redeemed us to God by thy bloud, out of every kinred, and tongue, and people, and nation.*

Matt.8.11,12. Act.2.39. τοῖς εἰς μακρὰν, idem est quod τοῖς μακρὰν. Constat enim præpositionem εἰς ejusmodi adverbiis adjunctam sæpè vacare, talia sunt εἰς τὸ παράχρημα, statim, subitò, εἰς ἀνέκαθεν, olim, εἰς ἔτι, adhuc, εἰς ἅπαξ, semel. Act.17.30. and 28.28. and 13.46,47. Rev.5.9.

The terme or point from which they are called, is Satan, sinne, and the world; Satan as a Tyrant holds men captive at his will, untill Christ that is stronger then he, binde him, and cast him out. Satan holds them captive through ignorance; having put out their eyes of understanding, and through their inordinate affections, and lusts, whereby they are drawn aside: whilest we are under the Law, sin hath dominion ever us, that we obey it in the lusts, and give up our members as weapons of unrighteousnesse to commit wickednesse.

2 Tim.2.26. Act.26.18. 2 Cor.4.4. Eph.2.2. Rom.6.13,14,17.

The subject or matter of Vocation, are men naturall, worldly, animal, carnall sinners, strangers from the life of God, dead in sins, and therefore unworthy to be called, and not only unable to make answer, but wilfull and rebellious to resist and refuse the call and invitation of the Gospell; Men walking in the vanity of their minde, having their cogitations darkened, serving dumbe idols.

Tit.1.12. 2 Pet.1.4. Eph.2.11,12. and 5.14. Joh.5.25. 1 Pet.2.10. Gal.1.4. Eph.4.17,18.

If it be said, the Scripture mentioneth some that were worthy of their calling or of peace that was offered. That is not to be under-

Mat.10.11,12,13.

understood of any worthinesse of gracious acceptation that can be in a naturall man, upon the good use of naturall abilities and endowments, but of a further measure of light, which the Lord imparteth to them that are in part enlightened already. He speaketh of the Jewes, amongst whom many were godly, but to whom greater light was to be granted, the Messiah being exhibited. He speakes not of the difference betwixt these to be called, and others not to be called effectually, but of the difference between some called already, and such as were of the number of them that were not called. The godly will not deny himself to be a lost sheep, as he had need to be converted more and more.

1 Pet.2.9. Ephes.2.1,2,3, 4, 5. 2 Pet.2.20. Rom.6.17,18. If then the subject of Vocation be man a sinner, captive, dead in trespasses, then the bound or terme from which he is called is the state of life animal, and of sinne and misery, because of sinne, *scil.* from guilt and condemnation, from the power and servitude of sinne. The terme unto which he is called is God, or Christ, righteousnesse, and Salvation, or eternall life. God the Father in his Sonne is both the author and the terme of Vocation; he of his rich grace and mercy in Jesus Christ calleth us to come unto himself, from whom we had strayed and departed. Christ also is the author of Vocation, and the terme whereunto the called do come. They are called unto the state of grace and supernaturall good, and all spirituall blessings in this life, communion with Christ in whom is the fulnesse of grace and truth, and the state of glory and consummate fruition of God.

2 Tim.1.9. 1 Cor.1.9. 1 Cor.1.17,18. 2 Cor.5.18,19, 20. Eph.1.3,4. Joh.1.14,16. 1 Thes.2.12. Rom.8,28,29, 30.

Vocation is partly externall, partly internall. Externall, by the Ministery of the Word, ordinarily propounded by men, extraordinarily propounded immediately of God to the minde and will without the help of man. God doth sometimes use the ministery of private persons to bring men unto faith and repentance, and he is pleased to blesse the word of Exhortation or admonition spoken by them: but ordinarily he maketh use of his messengers and servants to that purpose. Therefore our Saviour sent forth his Disciples to preach unto all nations: and the Ministers are called Gods Fellow-helpers or Labourers, Planters, Waterers, Ministers by whom the Church beleeveth. I deny not but in some cases men may be converted by reading, or studying the Scriptures, seeing it is the matter and not the manner which doth convert: and it cannot be shewed that God will not work

Jam.5.20.

Mat.28.19,20. 1 Cor.3.5, 6,7,8,9. 2 Cor.6.1. 2 Cor.3.3,6. 1 Cor.3.5. Eph.4.11,12.

by

by reading, when the preaching of the Word is not neglected. The knowledge of arts and tongues may be acquired by good books, but most ordinary by instruction by lively voice: and best, when both are exercised with diligence and care: and so by the reading of the Scriptures a man may obtaine faith, but most commonly it commeth by the hearing of faith, though they profit most that joyn both together.

The instrument of Vocation is the Word of God, or the Gospell of Jesus Christ: I meane, the whole doctrine of the Covenant, and not simply the promises of forgiveneſſe and eternall life in Jesus Christ; which is called the hearing of faith, and the word of faith, and the preaching of faith, the Gospell of Christ, the preaching of Jesus Christ, the word of reconciliation. So life and immortality is brought unto light through the Gospell: and the Apostles where-ever they came preached Jesus, who unto them that are called both Jewes and Gentiles, is the power and wisdome of God. *God from the beginning* (saith the Apostle to the Thessalonians) *hath chosen you to Salvation, through sanctification of the Spirit, and the faith of truth, Whereunto he called you by our Gospell, to obtaine the glory of our Lord Jesus Christ.* If the sight of misery be necessary to effectuall calling, that is manifested by the Gospell: for it teacheth, that without faith it is impossible to please God; And if man stand in need of a Saviour, he is lost in himselfe; so the prescribing of the remedy doth discover the malady. Without hope of pardon there is no true turning unto God: but the Gospell propoundeth mercy to them that humble their soules and confesse their sinnes. If men may be perswaded and drawn to come unto Christ, allured and inticed by faire and sweet promises, then the Gospell is the sole instrument of conversion: but conversion is a faire or flattering perswasion, if I may so call it. Terrours drive no man unto God of themselves, but rather from him, unlesse he be pleased to work by them: and gentle perswasions may prevaile, if God vouchsafe to put in with them.

2 Thes. 2. 13. Gal. 3. 2. Heb. 2. 1. Rom. 10. 17. Isai. 53. 1. Gal. 1. 22. Rom. 15. 19. and 2. 16. and 16. 25. 2 Cor. 5. 18, 20. 2 Tim. 1. 9. Act. 8. 5. 1 Cor. 2. 13, 14. 2 Thes. 2. 13, 14.

Hos. 2. 14. Eph. 2. 17.

God doth freely give his Word to whom he please, as long as he please, and in what manner it seemeth best unto him in his infinite wisdome. *He gave his Law unto Jacob, his Statutes and Judgements unto Israel, he hath not dealt so with every Nation.* The times of ignorance God regarded not. Greater things were done.

Psal. 147. Act. 17. 30.

Mat.11.23,24. done in Capernaum, Chorazin, and Bethsaida, then were done in Tyre and Sidon, Sodome or Gomorrah. *Paul* was forbidden to preach the word in Asia: and the Disciples, to enter into the wayes of Samaria. Greater meanes God doth vouchsafe to them that are worse, and more meanes to them that be more obdurate in their sinnes; like to them that are unlike, and lesser to them that be not so deeply plunged into profaneness. For God doth exhort them, that they might be inexcusable, that they might know a Prophet had been amongst them; that it might be for a testimony against them, that they might be hardened, and that the glory of God might be manifested in the vessels of wrath. Thus Christ is set up for a signe, that shall be spoken against, and for a rock of offence, 1 *Pet.*2.7,8. The Word is a morall instrument of conversion, which God is pleased to use, without which he doth not ordinarily work, but it hath no power of it self to work: and therefore conversion is the immediate work of the holy Ghost, notwithstanding the meanes which God useth in the turning of a sinner. Naturall instruments being moved have some power to worke of themselves, or by their own faculty; morall not so. The Word is a fit instrument, though of it selfe it have no power to produce the effect. For though conversion be not a bare morall perswasion, yet it is effected by perswasion, or at least not without perswasion. In the change God dealeth with man as a reasonable creature or instrument, which is to be renewed by grace, and allured by promises, sweet, pleasant, profitable, firme and sure. Now the Word is very fit to convey those admirable and most forcible perswasions from the eare unto the soule.

Act.16.6. Mat.10.5. Ezek.2.7. and 3.7,8,11. Act.13.46. Ezek.2.5. Matt.24.14. Isai.6.9,10. Mat.13.14, 15,16. Rom.9.23. Luke 2.34.

The Word is more generally published in the times of the Gospell and Kingdome of the Messiah, then it had been in former ages. God is in Christ reconciling the world unto himselfe, and hath committed unto us the word of reconciliation: the Gospell which hath been preached unto every creature under Heaven, that is, to all Nations, Jewes and Gentiles, and to all sorts, and sexes, noble, base, learned or unlearned, bond or free. And thus it did come unto them, they not minding it, or having it once in their thoughts. And hereof this is an argument, that it commeth, not where it is sought, but where it is gainsaid. The Spirit was more abundantly poured forth upon the Church after the Resurrection

2 Cor.5.19. Col.1.23. Col.1.6. Mat.28.19,20. Rom.10.21.

rection of Christ: The Pastours of the Primitive Churches were faithfull and diligent: the primitive Christians did not hide their candle under a bushell, but did shine as lights to others, and labour their conversion: and the Gospell like the Sunne for clearnesse, did spread forth the beames of light more abundantly. 1 Thes.1.8.

The Gospell is more glorious then the Law or truth of God manifested in the old Testament: that was as a Candle, that could not spread it light farre, this as the Sunne disperseth his beames farre and nigh. It is the ministration of life, a quickning spirit, the ministration of righteousnesse, which shall endure for ever, and in this respect it doth exceed in glory, it is a Gospell full of glory. If the types of Evangelicall things were glorious, how much more glorious must the Gospell it self needs be? The Gospell is called a glorious Mystery, a royall Law, a ministration of glory, nay, glory it self; a glory which draweth the study and amazement of the most glorious creatures unto it. 2 Cor.3.5,6, 7,8,9,10,11. Gal.1.27. Jam.2.8. 2 Cor.3.8,9. 1 Thes.2.12. 1 Pet.1.12.

The publisher of the Gospell, is Jesus Christ, the only begotten Sonne of God, who being in the bosome of the Father, the truth it selfe, and most familiarly acquainted with all his Counsells, hath revealed and brought it to light. Joh.1.18.

The matter it selfe, is great Salvation, such as eye hath not seen, eare hath not heard, nor ever entered into the heart of man to conceive: Newes from heaven touching righteousnesse and life eternall, through faith in Jesus Christ. Gods wisdome, power, goodnesse, mercy, grace, longsuffering, &c. are gloriously set forth in the Gospell. Heb.2.3. 1 Cor.2.9.

The maine subject, is Christ, the brightnesse of his Fathers glory, the Image of the invisible God. Heb.1.1,2,3. Col.1.19.

This word propounded by the ministery of man is not only preparatory, as if an other word, which may be called consummatory, must be suggested by the Spirit unto the minde. For the holy Ghost doth not inlighten the soule by his internall action into any other acknowledgement of Christ, then that which is contained in the Word externally proposed, or affect the heart with other senses, then which are proposed out of the same Word. Faith is by hearing, that is, by preaching, and preaching by the Word of God, that is, by commission or edict from God. But this preaching Rom.10.14, 15,16,17.

Joh.17 17,20. Joh.14.26. Joh.15.15. & 17.8. Joh.1.18. & 3.32. Joh.16.13.

ching did perfectly containe all things consummatory for the sanctification of the Church, even all things which Christ taught to his disciples, which he had heard of the Father, and were delivered unto him, who was in the bosome of the Father; all truth, whereby not the Apostles only, but the whole Church, even to the end of the world, shall be sanctified. The wisedome of God in a mystery, even the hid wisedome, which God had determined before the world, unto our glory, the glory of the universall catholique Church: the wisedome which none of the Princes of this world hath knowne: which containeth those things which God hath prepared for those that love him, all that love him, and not only them that were in the Apostles time. The wisedome containing the deepe things of God, even the things which God hath freely given to his Church, called, the unsearchable riches of Christ, the riches of his glory. The wisedome which is the very minde of Christ, and the knowledge whereof is called, the very knowledge of the minde of Christ: of which the spirituall and perfect men are only capable.

1 Cor.2.7. verf.8. verf.9. verf.10. verf.12. Ephes.3.8,16. 1 Cor.2.16. 1 Cor.2.14. verf.6. Joh.7.39. Act 2.33. Joel 2.28. Act.2.16,17. Joh.16.7,8. Joh.16.13,14. 15. He shall receive of me: *Chrysost. ἀπερ ἂν εἶπον, ἐγὼ ταυτὰ κἀκεῖνος ἐρεῖ Theodor. τετεχνῖν ἐξὼν ἀυτὸς ὅιδε, ἐκ τῆς ἐμῆς γνωσεως, è scientia mea, ijsq; quæ ipse novit.* 2 Cor.3.6. Gal.2 15. Heb.8 13. 2 Cor.3.8. & 3.9.

The plentifull powring forth of the holy Spirit was differed untill the glorification of Christ, and he being glorified, it was to be differed no longer. Christ being exalted at the right hand of the Father, he obtained the promised Spirit above measure, and powred it forth in such plentifull measure, as had not formerly been bestowed upon the Church, so that then was fulfilled what was foretold by the Prophet *Joel, I will powre my Spirit upon all flesh.* That Spirit is the Spirit of the Father alone, and of Christ, and will pleade the cause of none but of Christ, in all this age of the world, as the Advocate of Christ against the world: He shall not speake of himselfe, but whatsoever he shall heare, that shall he speake, and shall shew it unto you. So that after the Apostles there shall be no new inspiration necessary to Salvation, unlesse we shall say, there shall be another Christ, or another Comforter. The Apostles in respect of their office were able Ministers of the new Testament, of the Spirit, not of the letter, of righteousnesse, and not of condemnation: Able Ministers furnished with sufficient gifts, and so with sufficient knowledge: of the Testament, which is not to be abrogated, whereunto nothing must be added: of the new Testament, which shall not be antiquated, or disanulled: Of the Spirit, and by inspiration taught those things, which

which agree to the most perfect and spirituall: and of righteousnesse, which is the last, immediately conjoyned with life eternall.

The Prophets speake of the times of the Messiah as the times of cleare light and revelation, after which no new inspiration is to be expected. *When the Messiah cometh, he will teach us all things.* The times of the Messiah are called, the last times, which are the times wherein that Doctor of righteousnesse is promised, after whose comming we are to looke for no clearer or fuller revelation of divine mysteries. So the Apostle saith, Christ was manifested in the last dayes, to wit, in the times of the Gospell. The time of the Messiah was that time appointed of the Father, wherin the heire was no longer to be an infant under tutours and governours, but as of ripe age he should live under the guidance of the Spirit: of whom, as by the Spirit of liberty, being enlightened, he should with open face, as in a glasse, behold the glory of God. The Doctrine of the Gospell inspired into and preached by the Apostles, is most glorious, the Gospell of the glory of Christ, who is the Image of God, and the brightnesse of his glory, in whom it pleased the Father, that all fulnesse should dwell: in comparison whereof the Law is not glorious: which shall be preached in all the world untill the end come, and shall continue without abolition. The Apostles preached the word of faith, righteousnesse and life, the word of salvation, and power of God unto salvation, even great salvation, and the immortall seed which doth endure for ever, even Jesus Christ, in whom are hid all the treasures of wisedome and knowledge, that the whole Church might have communion with the Father and with the Sonne: But the Word of faith, righteousnesse and life, the immortall seed, the Word that doth reveale the ministery of Christ fully and intirely, is a word consummatory and not preparatory: in communion doth consist perfection or consummation. And in these respects the calling of Christians to the state of grace, is more excellent then the calling of the Jewes; as the instrument of their calling is more excellent. The same Word for substance was delivered to both, but not for full and cleare manifestation. In the Gospell, Christ, the promises, heaven and life is more distinctly revealed and fully propounded. God dealt with the Jewes as with children young and tender; with Christians, as

Joh. 4. 25. Isa. 2. 3. Heb. 1. 1. Act. 2. 17. 1 Pet. 1. 20. Gal. 4. 1, 2, 3. 2 Cor. 3. 17, 18. Col. 1. 19. & 2. 9. 2 Cor. 3. 10. 2 Cor. 3. 11. Mat. 24. 14. Rom. 8 7, 8, 9. 1 Cor 1. 21. 2 Cor. 3. 9. Act. 13. 26. Rom. 1. 17. Heb. 2. 3. 1 Pet. 1. 23. 25. Col 2. 2, 3. Col. 1. 25, 26. 1 Joh. 1. 3. *Non enim novis revelationibus nunc regitur ecclesia.* Bellar. *de verb. Dei. l. 4. cap. 3.*

Titus Bostorum *Episc. ad Luc. 10. In Hospitium duxit, hoc est, in ecclesiam, quæ omnes capit, omnes complectitur.*

Neq; hic amplius secundum legalis umbræ, tipicíq; cultus angustias audiemus, Non intrabit Ammonita in ecclesiam Dei, aut Moabita. Audimus autem, Ite, & docete omnes gentes.

Isai. 54. 13.
Jer. 31. 34.
Heb. 8. 11.
1 Joh. 20.
1 Joh. 2. 21, 24.

Isa. 11. 9. & 54. 13. 1 Cor. 1. 7. & 2. 10. Joh. 6. 45. ἀλλὰ for εἰ μὴ.
Gen. 32. 28.
1 Sam. 8. 7.
Eph. 6. 12. We wrestle not against flesh & bloud, *i.* only.
Act. 16. 14.
2 Cor. 3. 3.
1 Pet. 1. 22.

Col. 2. 12.
2 Cor. 4. 6.

Eph. 2. 1, 2.
Luk. 11. 20, 21.
2 Tim. 2. 26.

with men growne to age, and come to some ripenesse. The bounds of the Church are now extended to all nations, and all men are invited to repentance, that they might live.

It may be questioned, whether the word be not fruitlesse and unprofitable, seeing the Lord promiseth in Covenant, that men should not teach every man his neighbour, but they should be all taught of God. But the internall teaching of the holy Ghost, is not to be severed from externall instruction by the holy Scripture: for then it should follow, that the Scriptures were written in vain, that in vain we were exhorted to reade the Scriptures, yea to give attendance to reading, exhortation and doctrine; and that the ministery of the Word was altogether fruitlesse. But the Apostles themselves plainely declare, that the reading of the Scriptures, and ministery of the Word, and writing to them that were anointed by the spirit, was not useless and unprofitable. Such passages of Scripture then are to be understood comparatively, and not as simple negations, and shew what plenty of knowledge God would pour upon his Church in the times of the new Testament, leading the true children of the Church by his blessed Spirit into all truth necessary to Salvation. The like phrases are often found in the Scriptures, and the adversitive particle [but] is not put as exceptive: But the anointing, *i. e.* except as.

Internall Vocation is by the operation of the holy Spirit effectually inabling and drawing us unto Christ; enlightening the minde, and affecting the heart, seriously to attend unto those things which are spoken, and by faith to receive and embrace them. The principall effectuall help which maketh us come to God by belief, is the efficacy of Gods Almighty power put forth to such a purpose. It is the effectuall working of Gods Almighty power, which worketh faith in us to Salvation. For the creating us anew in Christ, is a greater work, then giving us our naturall being in *Adam*, and therefore may not be ascribed to any power that is not almighty. We are by nature dead in trespasses, held in bondage by strong powers, whom none but the strongest can over-master; and by believing we are lifted up to an estate without comparison more excellent then that we formerly received. Now to bring us from death, under which so mightie ones held us captive, to such a life so unutterably glorious, must needs be the working of a power almighty. Besides, so farre as God

God doth intend to work, so farre he putteth forth his omnipotent power to accomplish: but God doth intend to make some before other some come unto him: and therefore he doth stretch out the arme of his power to effect this.

A second helpe is the inward illumination and inspiration wrought in us, by which as the internall Word God speaketh in the minde. The conversion of sinners is called, a conviction, because it is ever wrought in us as we are reasonable and intelligent creatures, the judgement going before is a directour what to chuse. And if the minde of man were once throughly and in a spirituall manner (as it becommeth such objects as are altogether spirituall) possessed of the adequate goodnesse and truth, which is in grace and glory, and did consider it deliberately, both simply and in comparison, with all circumstances and occurrences, and did apply it selfe to the serious study and thought thereof, the heart could not utterly reject them. For humane liberty is not a brutish, but a reasonable thing: it consisteth not in contumacy and head-strongnesse, but in such a manner of working, as is apt to be regulated, varied, or suspended by the dictates of right reason and sound judgement, if things be distinctly and certainly apprehended, seriously weighed and pondered, and the thought thereof preserved and kept in minde. The only cause why men are not willing to submit unto Christ, is, because they are not throughly, and in a manner sutable to the excellency of the things, inlightened in their minde, or they do not keep in minde and thought that which they are taught in the Word of God, and cannot but know in some sort. Sinners in Scripture are said to be blinde, simple, fooles, brutish, inconsiderate, that remember not that God seeth them, consider not their latter end. Sinne is naturall, not as nature is opposed to liberty, but as nature is opposed to grace: And so without Christ and the holy Spirit, miserable, naturall or mortall men would sinne necessarily. The first sinne of our first parents was an errour: for whatsoever a man doth will, that he doth will being led by certaine reason, true, or in appearance. The act of willing hath in it power whatsoever is subject to it, but it selfe is not in it own power, but in the power of reason, whose prescript it doth follow, whether right or corrupt. Necessarily good is preferred before evil, and the greater good certainly and distinctly knowne before the lesser, but not knowne it is not preferred

Sæpè fit, & intellectus hæsitanter suadeat, & langu dè tractet habenas, aut serò se ad judicandum applicet. Ex adverso autem appetitus sensitivi sæpe tam subitò & tam vehementèr concitantur, ut voluntas ab appetitu impulsa, jubeat intellectum judicare ex appetitus imperio.

1 Cor. 2. 14. Rom. 8. 5, 6. 2 Cor. 11. 3. 1 Tim. 2. 14.

ferred with equall neceſſity. The will is not enforced of it ſelfe, either of it ſelfe reſting, or forcing it ſelfe: for then it ſhould be in act and not in act, at one and the ſame time: The will cannot bend into the direct contrary: for then it might moſt willingly deſire that condition which it certainly knew to be moſt miſerable, and refuſe that condition which it moſt certainly and diſtinctly knew to be moſt bleſſed: Nor ſuſpend of it ſelfe, without the intervention of the underſtanding, becauſe the will is not the miſtreſſe of it ſelfe, but of the act, which depends upon the inferiour faculties. They that know the gift of God, they deſire and aske it. They that know God, they will truſt in him, and keep his Commandements. They that are taught of God, they will come unto Chriſt: and faith is lively and operative to draw men to the love of God, and obedience to his precepts.

The act of judgement is two-fold: 1. Naturall, which ariſeth from the ſharpneſſe or dulneſſe of the wit. 2. Morall, according to which we are ſaid to be good or evil. There be two degrees of light. 1. Directing and warning what is to be done. 2. Perſwading and effectually moving forward the will. This perſwaſion is, when with ſuch force the holy Spirit doth accompany the Goſpell, that it doth not only move the will, but move it effectually or throughly, and beget faith lively and well rooted. What the minde judgeth beſt, the will followeth as beſt; what leſſe good the minde judgeth, the will leſſe followeth. What the minde judgeth the greateſt evil, the will doth ſpecially avoid: what it judgeth a leſſe evil, it doth leſſe flee from. Unleſſe the minde ſhould either wax idle, or looſe the reines to the affections (which muſt needs proceed from a moſt grievous and moſt perverſe errour of the minde) right reaſon would obtain not only by right, but in deed and fact, the command and rule.

In ſingulis quidem actionibus voluntas regitur ab intellectu: in genere tamen voluntas à operat intellectum, nec intellectus ſe applicat ad intelligendum, niſi juſſus à voluntate.
1 Cor. 8. 2. Joh. 17. 3.

Knowledge is either preſcribing or perſwading, true, and ſolid: either of the thing ſimply conſidered, or of the thing conſidered with all his circumſtances, certaine, juſt, profitable and pleaſant, anſwerable in ſome ſort to the nature, excellency and uſe of the thing known: And in this caſe, the heart is not overruled, contrary to the full, ſpirituall, and infallible evidence of divine truth, ſeriouſly thought upon, unto a practicall judgement. This is the learning of Chriſt, the teaching of the Father, the knowing of things which paſſe knowledge. Chriſt is not known,

if

if he be not acknowledged as he is propounded; what perfect knowledge doth perfectly, that imperfect knowledge doth imperfectly: As the end acknowledged cannot be refused, by like right, neither can the meanes acknowledged, the meanes, I say, necessary, only necessary, and without which there is no possibility or likelihood to obtaine the end. For will is a reasonable appetite, and therefore doth not stirre from such a good as is fully and spiritually represented unto it with evidence, certainty, profit, and delight, as the most universall, adequate, and unquestionable object of the desires and capacities of an humane soule, and that both simply and in comparison: for the freedome, and willing consent of the heart is not lawlesse, or without rules to moderate it, but it is therefore said to be free, because whether out of a true judgement, it move one way, or out of a false another, yet in both it moveth naturally in a manner sutable to its owne condition.

Si ignorare accipitur pro non attendere, dici potest voluntatem humanam vix unquam peccare sine aliqua ignorantione: quia quando voluntas peccat, intellectus ut plurimum aliud agit, nec attendit ad regimen voluntatis.

If it be objected, the heart being unregenerate is utterly averse unto any good.

The answer is, that it is true, the will must not only be moved, but renewed and changed, before it can yeeld to Christ. But withall, God doth never so fully and spiritually convince the judgement in that manner, without a speciall work of grace upon the soule, whereby the will is framed and fashioned to accept, embrace, and love those good things of which the minde is thus prepossessed.

The third help is a formall cause, a free gracious disposition or habite of faith, by which the will is inclined agreeable to the disposition of it, to come unto God. This habite is necessary, because without it the will being in bondage, stained and defiled, it is altogether unable to will or desire that which is spiritually good. If there could be a will without such habite, man might performe the act of a man spiritually alive, before he was made alive. So that the full answer to this question, *viz.* what is that effectuall help, whereby I come to God? is this: It is a mixt thing, standing partly of that almighty power of his, put forth for my good, partly of that inward Word and inspiration by and with which his power is put forth; partly in that spirit of faith and supernaturall life, which his almighty power through his Word bringeth forth in my soule. What was that help whereby Christ made

Scimus non impetrari remissionem ante preces: sed dico, decretam esse ante preces, & eam peti precibus, quamvis sit decreta. P. Molin. de elect. ex fide pag. 316.

made *Lazarus* able to come to him out of the grave of naturall death? The principall, was Christs power; the instrumentall, his voyce; the formall cause immediately helping to it, or working it, was the spirit of naturall life, which the power of Christ by his Word restored to this dead corps, which now was fallen. And thus we have the effectuall help or grace, by which we come actually to convert, which are all given from Gods free grace and favour towards us. And when God doth infuse the habite of faith into the minde of one of ripe age, he doth cause him actually to beleeve, as the nature of the thing it selfe and condition doth manifest. For if the Spirit by inlightening the minde and renewing the heart doe perswade and move the soule effectually to embrace, adhere unto, and love the Lord Jesus Christ, then the condition of the thing will not beare, that grace should be given effectually, but the act and motion of the soule must necessarily follow. But though the connection of these two be indivisible, yet the flexion or turning it selfe is not indivisible, or in a point or moment, but it may be sooner or slower, more speedy in one, more remisse in another. The will is necessarily bowed or bended, but more vehemently in one, more slackly in another, freely or willingly in all that are turned, and yet necessarily. And this first thing is well to be noted, for from hence we may gather in what standeth the efficacy of grace, effectuall to Conversion, *viz.* In Gods effectuall power put forth to execute his intention, which he hath of converting some actually before other some. It doth not stand in any congruity or temperature of grace, correspondent to our nature. For this doth argue there is inward, an incorrupted, connaturall disposition to receive grace. This maketh the effect of Conversion as much, if not more to depend on the active capacity of the will, as on the grace of God: For it maketh the grace of God worke it morally and externally by perswasion only, and the will of man from a power within it selfe, which doth more inwardly enter the effect of Conversion then the other.

Quæstio non est de irresistibilitate, sed de insuperabilitate finali. Nam quomodo trahemur gratia irresistibili, cum id ipsum quod nolumus Deo resistere, sit ipsa Dei gratia? Illud ipsum velle resistere, nihil aliud est quam resistere.

It may be questioned, in what order doth the Spirit make us come unto God, whether immediately, or by some preparation going before? wherein it is further to be considered, what that preparation is, or wherein it consisteth?

To

To the first branch of the Question it is truly answered, that God doth use so to worke our comming to him by beliefe, that he doth first, for the most part prepare us thereunto. As before we engraffe a Sciens we cut it and set it for incision: and if a Timber-logg lie sunke in mudd, men set to their tacklings, first to draw it out of the mire, before they lay it on a Cart to carry it away. Thus God doth by his power often worke some preparative change in a sinner, before he doth by his power and word worke the spirit of faith in them, and make them come unto him. So God by afflictions is said to boare the eare, and prepare to conversion. When *Manasseh* was humbled in great misery, he sought the Lord. Thus by conviction of sin, others were pricked in heart, and said, *What shall we doe to be saved?* and then speedily they received the Gospel beleeving. Sometimes by extraordinary terrours rising from externall accidents, yea hidden naturall causes, God is pleased to bring men nearer unto him. Thus the Jaylor was prepared to receive the Gospel by the shaking of the Castle, and that feare he fell into, supposing the prisoners had been fled. And *Paul* himselfe by an extraordinary vision was brought to great astonishment. Sometimes by restraining grace or common gifts, which make men for degree nearer, that is, in their kinde and state not so much removed, as others in the same kinde and state with them: God doth prepare men thus: Christ said to the young man, who was nigh and unconverted, *Thou art not farre from the Kingdome of God.* Nay God may by giving a man up to the height of some sin, or sins, prepare him to conversion; as *Paul* and *Manasseh*, the one left to persecuting, the other to those horrible out-rages. And God in wisdome knew it best for *Peter*, to give him up to be tempted of Satan and left to himselfe to deny his Master, for the curing of his self-confidence. Physicians by ripening diseases make way to cure them; for sick matter is never more easily brought away, then when in ripenesse and quantity it exceedeth.

2 Chron. 33. 11, 12.
Act 2. 37.
Act. 16. 26, 27.
Act 9. 6.
Mar. 12. 34. and 10. 21.

Concerning this matter let these conclusions be remembred.

First, These preparations are not absolutely necessary: for we see God doth give sanctifying grace to Infants, in whom none of these preparatory operations can take place.

Secondly, We doe not finde that they have been alwayes used, though perhaps it be a thing most commonly falling forth. How

Mat. 9. 9. Luk. 19. 6. was *Matthew* called? even at his custome: and he followed presently, not as *Judas*, but as a true convert of Christ. So *Zacheus* upon the very call, came downe hastily, and received Christ joyfully. Act. 16. 14. So it is said of *Lydia*, *God opened her heart, that she attended unto those things which Paul spake.* For life and death being such contraries, as have no third thing between them, which doth partake in them both, the one may be changed into the other without any thing preparatory. The entring of grace doth expell corruption, and spirituall quickneſſe in newneſſe of life is the mortification of sin. Terrours doe not drive men to Christ of themselves, nor stirre men up to imbrace the promises: and God is able to draw men unto Christ by the allurements of the Gospell. Hos. 2. 14. By Evangelicall enticements men may be allured, as well as driven by the convictions and comminations of the Law.

Thirdly, All things which God doth prepare to the receiving of grace and comming to him, they make not of themselves any thing to the introducing of grace, farther then God intendeth this effect by them. Feare of hell, conscience of sin, never such afflictions, morall parts, and all gifts, which may be without sanctifying grace and true beliefe; many have all these, who yet never turne unfainedly unto God. When the sickneſſe is growne greater in quantity, this absolutely taken maketh the patient further off health. The feeling of the disease is no part of the recovery, though the Physitian may worke by it. Phrensie in it selfe is no preparation to health, but to the Physitian, who can worke on the patient more fitly in this taking then in a deadly Palsey, it may be a preparative to health. Thus to be like an aguish man on his good dayes, or like to some mad-men in the time of their intermissions, is in it selfe as farre from state of health, as otherwise: but yet the Physitian may use such a state, as a way to health, chooſing rather to deale with him in this taking, then in the fit. And so it is not the height of sin, nor the feare of hell, nor a morall course of life, that of themselves can make nearer the state of grace, but only in regard of God, who doth intend to turne them hereunto. Afflictions of themselves profit not, if God open not the ear: fear and horrour drive to despaire, if God support not: vertuous life, according to the light of nature, turneth a man further from God, if he adde not thereunto the effectuall worke of his Spirit. And all, or any of these in regard of Gods intention, may prepare man to receive

receive the Gospell or the grace of effectuall vocation.

Fourthly, A man that is sunke deeper into sin may be converted with lesse sorrow or legall terrour, as the Thiefe upon the Crosse, and he that hath not so grievously offended may be kept longer under: for the ripenesse and aboundance of the humour may make way for the more speedy removall thereof, when it is for the safety of others, that have not gathered so much corruption, to be kept under for a season.

Fifthly, A Christian must not quarrell his conversion, because he hath not been terrified or brought so low as others, or kept under so long: for it matters not how deeply thou hast been wounded, but how soundly thou hast been cured: It is not materiall what paine thou hast felt, but whether thou be brought unto Christ.

Sixthly, Christians in temptations or distresse must not desire or pray, that God would terrifie them, or humble them with deepe apprehensions of his indignation: for they know not their owne strength, whether they be able to beare it, if God should deale severely; they forget that it is God that must make all afflictions profitable, and that of themselves these things tend to despaire and hardnesse of heart: and it is no small unthankfulnesse to complain of the Physitians care, because he is inclined to deale tenderly with you. Godly sorrow is to be cherished, and so is the desire of, and prayer for more tendernesse of heart: but when we pray for more horrour, we relie too much upon our selves, and yet consider not our own weaknesse.

Seventhly, This preparation is neither saving grace, nor a thing between nature and grace, done by the externall aide of the Spirit. It is not saving grace, because it is that, whereby God is pleased to bring us to Christ, and not that, whereby we are renewed to believe, or engraffed into Christ. Nor a thing between nature and grace; as if the Spirit without any habit of grace, did lift us up to the supernaturall acts of beliefe, hope, love: for then we should be lifted up to acts of life without the habit, which is to make a blinde man see without sight, and to make us bear good fruit without sap, or before we be good trees.

Eighthly, These things may dispose us to faith, but not to justification immediately: because the smart of the wound may provoke to seeke a plaister, but serveth not to the curing of it. Ju-

ſtification is of the free grace of God through the bloud of Jeſus Chriſt, and not through any habit of grace infuſed into us: much leſſe through feare of hell, or initiall hope, or deſire, or ſuch like.

Ninthly, Where the effectuall raiſing up of the heart to faith beginneth, there Gods preparative workes take an end: for as that which prepares the ground for ſeed now ceaſeth, when the ſeed is to be ſowne: So all theſe, which as they are preparations fit the ſoul for Gods effectuall calling to be given, they have their end, when this immortall ſeed com th to be ſown in us.

The ſecond Queſtion is, whether the efficacie of grace depend upon the liberty of will; not whether grace hath its intrinſecall vertue to worke after the manner of grace, or a ſupernaturall agent from the liberty of the will; which all men deny. Though if grace encline the will to a vitall and internall act, it takes away ſome degrees of indifferency, and addeth ſome weight of diſpoſition rather to will, then to nill. But the Queſtion is, whether grace effectuall doe leave the will at liberty actually to reſiſt it or no; or whether it be from grace, or the liberty of will that this man doth aſſent, and not another, why grace in the ſecond act is effectuall to the producing of converſion in *Peter*, and not in *Judas*. If grace take away the ſtonie heart, then it removeth in us whatſoever ſhould reſiſt or make head againſt the Spirit: for the will cannot reſiſt when corruption is removed, and to reſiſt the application of grace ſufficient, is no ſmall part of a ſtony heart. A cauſe in power only, is not a cauſe, but a cauſe in act applied, which is then ſufficient, and not potent only to doe ſomewhat, when applied in act it bringeth forth effect; ſufficient I ſay, not phyſically, but morally, preſuppoſing the actuall application of it to that purpoſe. And on the other ſide, if the heart of ſtone be not taken away, ſufficient grace was not actually applied of God for that ſpeciall effect: for a fleſhie heart cannot be received by a ſtony, but the ſtony is removed by the fleſhie: There is the ſame reaſon of that grace of converſion, and of the grace that followeth after converſion: but the grace following converſion borroweth not its efficacy from the liberty of the will. That which God promiſeth to doe, cannot be the condition of the thing promiſed, becauſe the promiſe is precedent: but God promiſeth to give a new heart, and to put his Spirit into the inner man, and that not

Motionis efficacia conceptu quidditativo includitur actuale obſequium illius qui efficaciter movetur: alioqui motio illa eſſet ſufficiens, non efficax.

Ezc.36.23,26.
Deut.30.6.
Col.2.11.
Ezek.11.17.
Jer.24.7.&31.33,37. Iſa.54.10.&59.20,21.
Phil.4.13.
1 Joh.4.4.
Epheſ.3.16.
Deut.29.4.
Iſa.44.3.

for

for their sakes, but of his free-grace. And this promise God did fulfill daily in the Church of the Jewes, but more sparingly according to the measure of grace, the fulnesse whereof was reserved unto the times of the Messiah. That which the omnipotency of God is put forth to worke in the creature, that the creature cannot resist. But God putteth forth his omnipotency, that by the effectuall working thereof, he may bring us to beleeve. To say that notwithstanding Gods helping grace man may resist, is to put grace in mans power, not to put mans will under the power of grace: to make man able to frustrate Gods counsell touching his conversion, and make God a lyar in that which he hath sworne touching the gathering of his people.

Ezek. 36. 32.

Isa 40. 40. Luk. 3. 6. Joel 2. 28. Act. 2. 16, 17. Ephes. 1. 19. 1 Pet. 1. 5.

The worke of conversion is wrought in the will, not from any naturall power of suffering, but from the obedience in which it is to Gods almighty power, which it cannot but obey, and come to any thing whereunto he will bring it. For the will hath no naturall inclination to suffer any thing, both for the being and manner of it above nature, as in the eye now blinde there is no naturall power to receive sight. And if there were a power naturall to receive conversion, then there must be some agent in nature able to worke conversion: for there is not found a power naturall of suffering in any thing, but there is found a power correspondent working upon it. But to leave the efficacy of grace to the liberty of mans will to chuse or refuse, that doth make the will no instrument subject to Gods power, but giveth it power to doe as it will, when God hath done all he may unto it. If God doe not apply and determine the creature to will and worke that which he worketh in the creature, then the creature is the cause why God worketh, and consequently why he willeth the conversion of man. For Gods concourse working this or that, must either goe before the will, and so cause it to will, or else it must follow accomplishing that which man willeth. But the will of man hath no causall force on God himselfe, nor doth his will follow or attend upon the will of man. If the efficacy of grace depend upon the liberty of mans will, then God doth not certainly fore-know the conversion of man. For God cannot know this or that mans conversion certainly from eternity, but he must see it certaine in himselfe, willing it, or in the causes of it, or he must see it from all eternity, as being present to himselfe out of the causes. But

Servus heri instrumentum est, sed non necesse est herus determinet singulos actus servi. At omnis causa subordinata ita Deo, ut quodlibet instrumentum passivum agenti liberæ, &c.

if the efficacie of grace depend upon the liberty of mans will, God doth not certainly will and determine the conversion of man, nor is it determined in its causes or circumstances: and that he hath these things, as existing forth of their causes from eternity to eternity, co-existent with him, is an unconceiveable absurdity. God doth see what a free creature will doe, being set in such and such circumstances, because he doth see how his power would determine him in such and such occasions: but to make him see determination, when neither himselfe hath any way determined, when the circumstances doe it not, when nothing in the free creature doth determine him, is to make him see that, which neither in the creature, nor in himselfe is to be seene.

Certitudo mentis absq; omni entis certitudine & necessitate est impossibilis. Quis Deo determinationem tribuerit, aut rationi à Deo moraliter adhibitæ, quando tota causalitas determinativa, quanta quanta est, nec à Deo, nec à ratione proficiscatur?

They that are given unto Christ of the Father, and taught of the Father, they come unto Christ freely, but necessarily withall, not in respect of the liberty of will, for necessity flowes not there from, but the efficacie of grace: they come unto Christ, they are not so disposed, that they might come or not come.

Joh. 6 37. Jer. 31. 34. Isa. 54. 13. 1 Cor 4 7.

Effectus producti in hoc objecto & non in illo, non sunt tribuendi causæ communiter agenti.

A common cause doth not distinguish: but if grace be common to them that believe, and them that believe not, it is only the common cause of conversion, and doth not separate the believer from the unbeliever. Men are said to sanctifie, purge and free themselves, as the instruments of God, and free agents subordinate to grace predetermining: but the Scripture never saith that man is the cause, separating himselfe from the number of reprobates externally called in like manner with himselfe. Conversion, as it is an act supernaturall in us, should be the effect of divine vocation: but the cause of comparative vocation should be the meere will or pleasure of the creature. Grace and liberty cannot be mixed together in the partiality of the cause, because liberty (as the Patrons of that opinion hold) is a free, indifferent, elective cause: but grace, a cause determinate to produce one effect. The use of grace is the application of actuall grace to act. But if the efficacie of grace depend upon the liberty of mans will, neither grace preventing nor co-operating doth apply grace to it worke: not preventing grace, because no meere power, as such, doth actuate it self: nor co-operating, because in order of causality it goeth not before the

1 Thes. 2. 3. Ephes. 2. 2.

efficiency

efficiency of the will. If God give to believe, and not only power to believe, to believe, and not only to believe, when we will to believe; then by grace he determineth the will to believe, suffer, will; and the efficacie of grace is reduced unto God, willing and determining. And if he worke in us both to will and to doe, not according to the liberty of our will, but his own good pleasure: if to will and doe, inclinably, rightly and well, and not so as we may resist, then he determineth the will to will and doe by his grace. Phil. 1. 19. Phil. 2. 13. Mat. 11. 27.

To what end doe the promises and threatnings tend (may some man say) if God doe worke all things by his effectuall power in them that believe? To what end, but that men might be saved? But God doth that which pertaineth to a King and Law-giver towards many, when that which pertaineth to the secret and unutterable dispensation of his grace, he doth not doe: that is, he invites many in the Ministery of his Word, and externall administration of the Covenant, whom he doth not inwardly instruct and draw, taking away the blindnesse and hardnesse of the heart. But then the invitation is a giftlesse gift. Not so neither, but rather he is a most unthankfull servant, of a perverse minde that he cannot obey: For this inability is no cause of disobedience, proceedeth from no fault of the faculties subject to the minde and will, from no naturall quality of the matter necessitating, but the meer wilfulnesse and perverseness of the soul. The invitation of God is not so hard, that man cannot fulfill it, if he would; nor wicked, that we cannot will to doe it without sinne: but lawfull, just, honest, and such as if man would he could not but execute, so farre as he truly judgeth it ought to be willed and executed. If the efficacie of grace depend upon the liberty of mans will to things opposite, then the promises of God the Father made to his Sonne might all be frustrate; That he should see his *seed*: that the *people should come unto him from the North, and the West, and from the Isles*: that he should *possesse the Gentiles as his inheritance: that his dominion should be from Sea to Sea: that a willing people should come unto him*, &c. But the Covenant of God with his Sonne cannot be made void and of none effect.

Deus sic movet hominem ad bona opera, ut homo cognoscat & velit, & Deo monenti & moventi ultrò morem gerat. Nec tantum Deus agit cum voluntatibus nostris, sed etiam per voluntates. Isa. 53. 10. Isa. 49. 1, 12. Psal. 2. 8. Ps. 72. 8, 9, 10 Ps. 100. 2, 3. Jer. 23. 5, 6.

If

Determinatio Dei est externa, æquivoca, non vitalis, principalis. Humana verò, interna, univoca, vitalis, & subordinata. Deus ita utitur voluntate, ut ipsa voluntas sese electivè, vitaliter, & ex practico rationis judicio agat. Deus primò, principaliter & ab æterno actum liberum, ut futurum, & liberè ponendum determinat, sed non ad alium sed ad eundem numero actum, ad quem voluntas in tempore determinavit sese. Causa actus liberi est potentia determinata non simpliciter potentia. Deus sic movet res necessarias, ut non fiant contingentes: & sic movet res contingentes ut voluntarias, ut non admit eis contingentiam & voluntatem. Quando superior causa est physica & a lege soluta, & inferior moralis, & legi subdita, esto quod superior physica influit in inferiorem, tamen si inferior est libera, rea esse potest inferior, & non superior. Virg. Æneid. 8. & fatis egere volentem.

If (some may object) conversion be so the worke of God, then man doth not repent and believe, but God. But this followeth not: for repentance is the gift of God, but the act of man. God is the cause of willing, efficient, but not formall: the cause externall and effective, but not vitally efficient. The determination of God externall, and vitall volition differ as cause and effect: for he worketh in us to will: but volition doth not worke to will: the determination of God as efficient is externall, and respecteth the will in the first act of its influx, but vitall determination is internall, and respecteth good to be chosen or to be desired.

In man not converted two things are to be considered; native contumacy, and the not curing of that native contumacy. The native contumacy, is of themselves, as darknes from the earth: the not curing of this cõtumacy is of God, as a cause physicall, because he can cure it, but doth not; but not as a Morall cause, because he is not bound to heale or cure it. The effect of God not curing this native contumacy, is only a negative non-conversion physicall or not culpable, as a morall effect. The absence of the sunne is the cause why the darkneſse of the night is not removed, but the darkeneſse it selfe is not from the sunne. Fault is a morall defect, and cannot arise but from a morall cause and deficient. Culpable non-conversion is a consequent of Gods not curing our native contumacy, but no effect thereof, as of a morall cause: because God is not bound to remove it either by Law, debt, justice, promise, or Covenant, and betwixt the resistance of the Spirit, and Gods not-conversion, the free willing of the corrupt will, and voluntary love of native contumacy doth intercede. Not only ability to believe, but beliefe it selfe is merited by the death of Christ, and for Christ vouchsafed to them, who are called according to his purpose.

In this vocation of a sinner God doth so administer both his Word

Word and Spirit, as he knoweth it becommeth both his justice and mercy in Christ, alwayes reserving to himselfe full and free power to call whom he please, according to the good pleasure of his will, But this distribution of vocation into externall and internall, is not a distribution of the kinde into its specialls, but shewes rather what doth concurre to that worke of vocation, whereunto obedience is willing and freely yeelded.

Rom.9.24,25, 26. & 10.17, 18,19,20. Rom.11.25, 29,30,32,33. 1 Cor.3 5,6. Rom.1.5.

This vocation is instituted and administred according to the eternall decree and purpose of God: for knowne unto God are all his workes from eternity: and God doth nothing in time, which he decreed not to doe from all eternity. Whosoever therefore is called in time, he was predestinated from eternity, that he should be called, and in what state, place, time, manner, meanes soever a man is called, he was predestinated to be called in that state, at that time, by those meanes, and neither sooner, nor later, nor otherwise: for the execution cannot vary from the decree, but the note of changeableness must be ascribed unto God.

Act.15.18. Ephes.3.5,6,9, 11. Jam.1.18. 2 Tim.1.9.

The company of them that are called effectually is the Church, which is visible and invisible, as this vocation is inward and outward; visible, which doth professe with the mouth, and invisible, which doth believe with the heart: as man is distinguished into inward and outward. And as vocation inward and outward are not two callings, but one and the same: so the Church visible and invisible are not two Churches, but the same Church differently considered. Christ hath not two Kingdomes, but one Kingdome, one body, one Church, whereof every one that is savingly called is a living member.

Rom.10.10. 1 Cor.4.16. There is but one Lord, one Temple, one Ministery. Hieron. *ad* Nepotian. *de vit. Cler.* Bilson. *Perpet. govern. cap.* 11.

The work of grace and heavenly calling is that which giveth being to the Church, and make it a different society from all other companies of men whatsoever. By effectuall calling and the answer of the soule unto God calling, men are admitted into the Kingdome of Christ or Church of God; every one that is thus called is of the Church; and every one of the Church is thus called. He that is not thus called is not of the Church, and he that is not of the Church is not thus called. He cannot be out of the Church, who is in Covenant with God: nor can he be a member of the Church, who is not in Covenant.

The sheepe of Christ by predestination and eternall purpose are

Joh.10.16. Mat.20 3.5. Act.11.18. Gal,3.28. Rev.5.9. Pſal,68.18.

gathered into this fold, ſome ſooner, others later, ſome after one manner, ſome after another, of all nations, kinreds and ongues, Jewes and Gentiles, bond and free, male and female, neere and farre off; ſuch as haue lyen longer and ſunke deeper into ſinne; and ſuch as have beene preſerved from the pollutions of the world.

The end of this vocation as it is the worke of God calling, is, that they who are given unto Chriſt of the Father, ſhould freely and willingly anſwer to God and Chriſt calling, and ſo become the confederates of God by Chriſt the Mediatour of the New Teſtament, and being faithfull and confederate, they ſhould love, feare, honour, worſhip and obey God in Jeſus Chriſt. In reſpect of the outward invitation, it is their office and duty to anſwer to the call: In reſpect of the inward and powerfull worke of the holy Ghoſt, they are certainly inabled and drawne to come unto Chriſt, and give up themſelves unto him.

Pro.1.24. Heb.3.7,8. Rev.3.20. Eph.2.11,12, 13. Jer.32.38,39. Luk.1.74,75. Deut.6.4,5. Phil.2.12. Epheſ.1.6. Act.13.47,48.

Another end remote, is the Salvation of the elect, and the glory of God, in which reſpect calling to grace is a meanes ordained of God, and according to the ordinance of God neceſſary to the communication of Salvation: and the anſwer of the called, is a condition requiſite and neceſſary for the obtaining of that end, according to the ordinance and appointment of God. The glory of God, moſt wiſe, good, merciſull, juſt and powerfull doth ſo brightly ſhine forth in the communication both of grace and glory, that it doth worthily draw the mindes of men and Angels into admiration, and looſe their tongues into the praiſe and magnifying of God.

Rev.4,8,9,10. & 5.8.9,10.

Etſi reſpectu ſingulorum qui pereunt, optabile eſſet ut homo non peccaſſet, reſpectu tamen univerſalis boni, cujus potius habenda fuit ratio, non debuit Deus potentiam ſuam exerere ad impediendum ne peccaretur.

Oppoſite unto this vocation, is, 1. That God doth ſuffer ſome to walke after the vanity of their owne hearts, and blindneſſe of their mindes, and doth not invite them to come unto him, or exhort them to repent. Thus God regarded not the Gentiles in the dayes of their ignorance, but gave them up to the luſts of their owne hearts. And at this day, many nations are ſhut up in ignorance, and have not heard ſo much as the ſound of the Goſpell for many generations. It is true, the Lord calleth them in a ſort by his long-ſuffering and patience, and by the workes of providence, in that he filleth their hearts with food and gladneſſe, but by the promiſe of mercy he is not pleaſed to ſpeake unto them.

2 Some

2. Some that be outwardly called, they contemne the counsell of God, put away from them the Word of grace, resist the Spirit of God speaking unto them in the mouth of his Prophet, whence followeth blindnesse of minde, hardnesse of heart, efficaciousnes of errour that men should beleeve lies, a reprobate sense, and delivering into the power of Satan. *Jer.* 4. 20. *Thou hast seduced this people*; *scil.* by false prophets promising them peace, which God promised not; and giving them up to the efficacy of errour, as a punishment of former transgression.

Luke 7.30. Act.13.46. Act.7.51. Psal.81.12,13. Isai.63.10. and 6.9,10. Joh.12.37,38, 39,40. Ezek.20.25. *Per statuta mala intelligi possunt leges Ethnicorum, vel lex Dei, quæ ipsis in perniciem cessit.*

3. God doth call some by the Gospell, and bestow upon them divers spirituall good things, though not such as accompany Salvation. And thus some doe heare, and receive, and rejoyce in the Word, and bring forth some fruit, but not to ripenesse or perfection.

Chap. V.

How Christians answer to the call of Christ, and so come to have Fellowship with him.

IN the matter of Salvation it pleased God to deale with man by way of stipulation and promise, and so likewise in his calling to the participation of the Covenant. For though this Vocation be every way free, gracious and absolute, as the Spirit worketh where he listeth, yet in the Gospel, which is the instrument of Vocation, it pleaseth God to propound both the condition, which he requireth, and the promise which he hath made. The promise, as an argument to move us the rather to give our selves unto Christ, and to doe what is required. The prescription of what he requireth, as that condition, without which we cannot obtaine, and by which most certainly we shall obtaine what good is promised. Effectuall Vocation on Gods part is the powerfull invitation and assured drawing of the weary and thirsty soule unto Christ, that in him it might finde refreshing and comfort.

The answer on our part, is a free and willing comming unto Christ, that in him we might be satisfied; the embracing of Jesus Christ, and lodging him in our bosome. And therefore that

Mat.11.28,29. Joh. 6.44. and 6.35,37.

which first of all receiveth that Vocation, is faith, whereby we believe, that if a man performe the condition, he shall possesse the promise, if he come unto Christ, he shall be satisfied: but if he performe not the thing required, he shall not enjoy the promise; he shall not be satisfied, if he drinke not the water of life. And not only so, but he shall continue poore, naked, blinde, miserable, captive, a prisoner, an alien from the Covenant, and without God in the world: nay, he shall be punished with contrary evils, according to the nature of the Covenant divine, where there is no promise without a commination contrary to it. This faith is grounded upon the free and gracious Covenant, whereby God is pleased to binde himselfe first unto us, before he binde us unto himselfe, that his promise might be apprehended as the ground of our faith, upon which we should firmely beleeve: And upon the free and gracious invitation of Christ generally made to all and every poore, thirsty, languishing, faintie soule, parched with the sense of wrath, and withered for lack of the sap or fruit of grace, to come unto him for ease and sweet refreshing, to the contentation and satisfying of their soules: to come and drink of the waters of life freely. Where let it be observed, that *Thirst* and *Drinesse*, in phrase of Scripture, doth note the want of good things, as on the contrary, absolute good, whereby the desire of soule and body may be satisfied, is usually compared to *Waters*. To thirst, is from a totall defect of the Spirit of Grace, or a defect of the whole Spirit of Grace tormenting the soule, to desire it. And so not to thirst for ever, and the graces of the Spirit to remaine in us for ever, or that water, to be in us a fountain of water springing up to life eternall, is one and the same. In Heathen authors, to thirst, is exceedingly to desire, but for the most part that desire comes from some tormenting want. *Artemidorus*, τὸ μὲν διψᾶν δηλοῖ ἄλλο τέ τι, ἢ ἐπιθυμεῖν. And *Cyrus* willing to declare his ardent desire of doing good to others, saith, διψῶ χαρίζεσθαι, *i. Sitio alijs gratificari.* In which signification it is used by the Latines also. Cic. *pro Planc. Deinde sitientem me virtutis tuæ deseruisti.* *Apud* Horat. *Sitis argenti.* *Apud* Juvenal. *Sitis famæ.* *Apud* Claudian. *Sitis prædæ.* And the opposition that is betwixt thirst and water will evidence the same. For water, if we respect the use which it affordeth to the earth and to bodies, doth make fruitfull barren fields, purifie things polluted, quench or water them that are drie,

Isai. 55. 1, 2. Joh. 7. 37. Rev. 22. 17.

Isai. 29. 8. Psal. 42. 1. Isai. 32. 2. and 55. 1. Psal. 143. 6.

Joh. 4. 14. and 7. 38.

drie, and sweetly refresh them that boyle with heat: And therefore if water metaphorically signifie comfort and refreshing, wherewith the soul is recreated and rejoyced: Thirst, which is opposite to water, doth denote a soul dried up with grief, spent with the heat of Gods indignation, and tormented with the vexing or molesting want of grace and consolation. To be weary and heavie laden, is to be faint or tired under some burden, labour, journey, disease or work. But tirednesse and fainting, wearinesse and trouble are no parts of health or ease; no more then the sight, feeling, or knowledge of the disease is any part of the cure: wearinesse and fainting is neither part, degree, nor preparative to refreshing, if in it self considered.

Deut. 25. 18. 2 Sam. 17. 2. and 23. 10. Psal. 6. 7. See there.

And here the doubt touching the precedency of faith and repentance may easily be determined. For if faith be taken largely or generally for a beliefe of the promise, if we repent and receive it, then faith is before repentance: for there can be no turning without hope of pardon, nor comming home by hearty sorrow, without some expectation of mercy. Thus the Exhortations run, *Turn unto the Lord, for he is mercifull and gracious. Repent, for the Kingdome of God is at hand.* But if faith be taken more strictly, for that faith or beliefe whereby we receive, embrace, or rest upon the promise of God in Christ Jesus for pardon and forgivenesse, then repentance goeth before pardon: for no remission is promised to be enjoyed but upon condition of repentance; and if the penitent only be immediately capable of pardon, then pardon is received by a penitentiall faith. If repentance be necessary to Justification, of necessity it must goe before justifying faith; because faith and justification are immediately coupled together. It is impossible to come unto Christ without repentance, but to come unto Christ is to embrace or receive him soundly and effectually to the refreshing of the soul. Comming unto Christ is a lively motion of the soul, wherein arising from sin, it draweth nigh or approacheth unto Christ, that in him it might be satisfied. The motion is one, but the points are two. For in drawing nigh unto Christ, the soul ariseth from sin: which may be called repentance. Of the signification of the word, I will move no question at this time: but take repentance for a comming unto Christ by true, godly sorrow, from whom we had formerly departed by sin and wickednesse, to the extreme hazard of our souls.

Mark 1. 4. Luke 24. 47.

2 Tim. 2. 25. Jer. 31. 18. The Author of repentance, is God in Jesus Christ. Repentance is the gift of God, but the act of man. It is man that repenteth and not God: but it is God that giveth repentance, inableth, and moveth man to repent. Regeneration is the act of God: repentance the act of man. In subject they both agree; for he that is regenerate doth also repent, and so on the contrary: but in their formall consideration and peculiar nature they are distinct. Christ also as Mediatour is the principall cause of repentance: for him hath God exalted to give repentance unto Israel. And seeing repentance is not to desperation, but to life and Salvation, it cannot be without all respect of Christ, in whom only we have deliverance from the condemnation and dominion of sin. Repentance is the effect of Christs death and intercession. As he hath purchased pardon of sin for us, so repentance also, otherwise we should be partakers of some saving grace, or blessing, which Christ did not purchase for us.

Ezek. 36. 25.

Act. 5. 31. Act. 11. 18.

Isai. 53. 5.

The Spirit of God is not undeservedly called the Spirit of Christ as Mediatour, convincing the Conscience of sin and unrighteousnesse, and discovering unto the heart the grace of the Gospell. The Word of the Kingdome or Covenant is the instrument of repentance, as that which discovereth sin, and holdeth forth hope of pardon, and intreateth, perswadeth, and encourageth the weary and burdened to draw nigh to God by Jesus Christ.

FINIS.

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